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AN  
**APPEAL**  
TO THE  
**TEMPERATE,**  
ON THE VICE  
OF  
**INTEMPERANCE.**

In Three Parts.

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BY SAMUEL NOTT, JUN.

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*Webster & Wood, printers, Albany.*

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1828.

1828, Feby.  
Divinity School.

*Northern District of New-York to wit:*

 BE IT REMEMBERED, That on the fifteenth day of March, in the fifty-second year of the Independence of the United States of America, A. D. 1828, Samuel Nott, Jun. of the the said district, has deposited in this office, the title of a book, the right whereof he claims as Author, in the words following, to wit:

"An Appeal to the Temperate, on the vice of Intemperance. In Three Parts. By Samuel Nott, Jun."

In conformity to the act of the Congress of the United States, entitled "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also, to the act entitled "An act supplementary to an act entitled 'An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

RICHARD R. LANSING,  
*Clerk of the Northern District of New-York.*

## **Dedication.**

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**TO THE HONORABLE THE  
LEGISLATURE OF THE STATE OF NEW-YORK.**

A PUBLICATION which aims to assist in the correction of a great public evil, cannot be better inscribed than to the assembled Legislators of a free people. As enlightened and public-spirited individuals, enjoying the confidence of the people, and residing in every section of the country, they are the proper organs of the public good; while, as a legislative body, they are bound to repair and improve the mechanism of society, so as to remove all checks and hindrances, and to give free scope to its harmonious and perfect movements.

Under these impressions, the following Appeal is dedicated to the **LEGISLATURE OF THE STATE OF NEW-YORK**, both as influential individuals, and as a public body, whose privilege and whose duty it is, to be foremost in removing a hindrance which baffles the salutary tendency of the laws and institutions of the state and the nation. It

is not enough that THE STATE OF NEW-YORK has led the way in the improvement of internal navigation, or that her politics hold the balance of contending parties. She has a part to act, more worthy of her opportunity, in recovering and fixing the national character. While overspreading with science, and morals, and religion, a territory wide enough for a separate empire, she may lead in her train the whole sisterhood of our republic; and be hailed and loved as a public benefactor by a reformed and virtuous people.

The present Legislature will be held in perpetual and tender remembrance, as the organs of public mourning at the sudden and lamented death of DE WITT CLINTON, whose name needs not to be sustained by titles of honor or of office, but will be transmitted to posterity engraven upon the public works which owe their existence to his auspices; and in the unfading record of projects and acts which will extend their benign influence to future ages.

The force of sudden grief, and the intermin-

gling of sympathies for a public loss, may suspend for a brief interval the ordinary proceedings of legislation. But the delegated sages of a country must be supposed to have returned from the grave of departed patriotism, with warmer zeal for the public welfare, and with a deeper and more religious sense of their high responsibilities. When the grave closed upon the wisdom, the knowledge and the devices, of the late Chief Magistrate, his compatriots in office must be supposed to have returned to the halls of legislation, to do with their might all that remains for wisdom and patriotism to accomplish; and prepared to return to their homes with an influence in favor of morals and religion more mighty than mere acts of legislation.

That the present Legislature may secure to themselves a memorial in the gratitude of present and future ages, and that the state of New-York may shine a still brighter star in the national firmament, is the prayer of

THE AUTHOR.

*March, 1828.*

## ADVERTISEMENT.

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It is impossible for a publication on the subject of intemperance to be altogether new: and it is equally impossible that any careful attempt to canvass it, should add nothing to former investigations. But this is not the only inducement to the present appeal. It has the advantage over the very able works of last year, that it is later; and is one of those reiterations, even if it were merely a reiteration, which ought to be sounded every year in the ears of the public, until public sentiment and practice are corrected. It comes also from a different section of the country; and even if it be but an echo from the West, it helps the general outcry, and prevents the voice uttered from dying away upon the public ear. It is the echo of approbation and consent to the East, saying, "We also will be with you." The present appeal, moreover, is local,\* and though not on that account unfitted for general circulation, it aims for diffusion through the town, county and state, to which more especially it is made. It is not enough, that from some one height the trumpet should be sounded; it must be repeated on all the elevations of society, until it rouses to repentance and reform, every state, and county, and town, and hamlet, and sequestered neighborhood, in the whole country.

\* Originally addressed to the author's congregation, Galway, Saratoga county, N. Y. March, 1827.

## PART I.

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### THE CONDITION OF SOCIETY.

EZRA IX. 5, 6, 7.

"And at the evening sacrifice I arose up from my heaviness; and, having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord, my God, and said, *O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens. Since the days of our fathers, have we been in a great trespass unto this day.*"

THE trespass of which Ezra, the prophet and reformer, spoke, was the marrying strange or heathenish wives. It is very important to notice how Ezra includes himself and the whole people, in this confession. We cannot suppose that Ezra, and other good men, were directly guilty; and the only ground of confession must have been, that he was conscious of being a guilty partaker in other men's sins.

In what sense he, and other good men, were partakers of the sins of others, we may determine from the events which followed. Ezra's prayer exhibits a true repentance, and was followed on all hands by works meet for repentance. We learn not only that the guilty persons "gave their hands, that they would put away their wives, and offered a ram of the flock for their trespass;" but that Ezra having already assembled "every one that trembled at the words of the God of Israel," urged on and guided the work of reformation: and that he was assisted and coun-

selled by the elders and princes: while the weeping community—men, women, and children, called upon the faithful prophet: “Arise, for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it.” From these facts we may conclude, that the innocent were guilty partakers in the prevailing sin, in having failed to notice and bewail the growth and extent of the existing enormity; in having forborne reproof, and warning, and measures of prevention and recovery; and in their late and lingering resolution to press forward to immediate and thorough reformation.

We may infer most clearly from this history, that the most innocent members of the community are implicated in prevailing transgressions—that *they* have guilt to confess, and forgiveness to implore, and that the only way of obtaining relief from the burden of the iniquity, which is grown up over their own heads, is to commence and carry forward the work of reformation.

And now, what sin is that which prevails in this town and over the breadth of this whole land, in such a manner as to possess all the characteristics of a great public transgression?—which it becomes the innocent to bewail as if it were their own, and calls aloud upon “every one that trembleth at the words of the God of Israel,” *to commence and carry forward the work of reformation?* Is there not a sin of the most guilty character, from which no state, or county, or town, or village, or sequestered neighborhood, is free; which is fostered by the customs of the country and sanctioned by the silence and the consent; by the communications and business; by the domestic and social practices of the moral and religious members of society?

as well as of those whom God has set in its higher and lower stations as his ministers for good? What sin is that which threatens to prevail, until it desolates the heritage of our fathers, and calls down the consuming anger of our God, “so that there shall be no remnant nor escaping?”

If Ezra were here to-day, filled with his ancient spirit, I doubt not he would name *The vice of intemperance*, in answer to these enquiries; and would rend his garments, and fall upon his knees, and spread out his hands before God, and say, “Oh my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our heads, and our trespass is grown up unto the heavens. *Since the days of our fathers, we have been in a great trespass unto this day.*”

Let us, like Ezra, confess our own share in the prevailing guilt, as well as mourn over the transgression and the misery of others; and with one heart and with one mind, let us unite with all that tremble at the words of God, in commencing and carrying forward the work of reformation. For our assistance in this matter, I shall attempt to exhibit—

I. The condition of society in regard to the vice of intemperance.

II. The causes which are employed or permitted by the temperate, in producing and increasing it.

III. The responsibility of every citizen in the work of prevention and reformation.

I. The condition of society as it regards the vice of intemperance.

It is not easy to see at one view this great evil. It passes before us in parts: and we do not readily conceive the whole, even of our own neighborhood: much less the *whole* which constitutes the disgrace, guilt, and misery of our land. Let us endeavor to combine in one distressing view our observation and information of intemperance in its various stages and extensive prevalence. Let us behold its miserable victims—how widely are spread its contagion and its ruin.

Consider the *enormous consumption* of spirituous liquors. In the year 1810, which is the only year, so far as I have known, in which returns have been made of the domestic manufacture, the importation was 8,000,000 of gallons; and the domestic manufacture, 25,499,382: of which 138,852 were exported. The quantity, therefore, introduced into the home market was 33,365,529 gallons. The population of 1810 was 7,230,514. Each of whom, men, women, and children, were furnished, on an average, with four gallons and an half. Or three-quarters of the people were furnished with six<sup>\*</sup> gallons a year, besides leaving an enormous quantity for the passive use of the other quarter, viz: infants and small children. Or if we would allow to three-quarters of the people, nine pints a year as an allowance, on an average, to children and the temperate, there will be 17 gallons a year for one-quarter of the population; or 544 gills—about one gill and an half a day. This estimate furnishes to one-quarter of the people the means of intoxication, at least of partial intoxication, daily; except that a vicious custom may give the power of sustaining what no unaccustomed head can bear. We, perhaps, ought to charge the principal consumption upon one-eighth of the popul:

tion—i. e. upon about one million of the population of 1810. This would give to that million, three gills a day—sufficient, if taken for the first time, to make them all dead drunk. I have referred to the old estimate of 1810, because I have not found means for one of a later period. But whoever has noticed the progress of society, must be convinced that the increase of consumption must have more than kept pace with the increase of population.—Since that time, the increase of distilleries has been very great; and there can be no doubt that the consumption now must be greater, rather than less, than that of 1810. There is something alarming in the indefiniteness of this conclusion—the stream is deeper and broader than it was—while its depth and its breadth are unmeasured and unknown—what millions of gallons go directly from the distillery to the family cellar: and what millions flow through the groceries, and grog shops, and taverns, it is impossible to guess. We may safely say, that they must be more than proportionate to the estimates of 1810\*—

\* The foreign importation is less; though, for the above reasons, the whole consumption may be much more. The importation of distilled spirits—

for 1824	5,677,774	galls.
1825	5,091,200	
1826	3,718,152	

If to these numbers be added the probable quantity of N. England rum distilled from molasses, viz: one-half the quantity imported—we have

for 1824	12,136,641	galls.
1825	11,858,756	
1826	10,689,724	

of distilled spirits; besides the quantities from materials of domestic growth.

The importations of wine, have been—

1824	2,101,359	galls.
1825	3,160,528	
1826	3,436,460	

The distilled molasses must have been included in the domestic manufacture of 1810. Of course the importation is now considerably less, and decreasing.

We may obtain some assistance to our fearful conjectures respecting the domestic manufacture, from the census of distilleries in the state of New-

of course more than fifty millions of gallons a year. I have been led to believe, that without estimating at all that which passes directly from the still to the cellar, the consumption of this one town is not less than 5,000 gallons; which would furnish one-quarter of our population with more than eight gallons a year; or one-eighth, with sixteen gallons each: or if we should suppose that 200 persons drink the greater part, there portion would be forty gallons a year: so that even here, nothing but the power acquired by frequent drinking, could prevent among us the spectacle of 200 persons dead drunk every day.—Such, so far as we can estimate it, is the consumption. Let us now look for the way marks these millions of gallons have left—for the desolation and ruin which they have made in their courses.

Of the *consumers* of ardent spirits I number four classes. Habitual drunkards: Occasional drunkards: Free, or hard drinkers: and Temperate drinkers.

1. *Habitual drunkards.* Let any man familiar with the vicinity around him, put himself to the task of a few minutes enumeration, and he will stand aghast at the number of habitual drunkards. The little knowledge which I have in this matter here, has increased upon me gradually in the course of three or four years, until a spectacle is presented to my imagination at which I am utterly shock-

York, by the returns of 1825. The whole number is 1129. The average of these is 16,000 gallons. But the product of this average with 1129, is 18,064,000—the probable number of gallons of domestic spirits manufactured in the single state of New-York. It may be fair to suppose that this state manufactures more than its own proportion: but if we consider it as even a quarter of the whole, the result is for the Union, 72,250,000 gallons. There is good reason to believe that there has been a great increase of distilleries since the census of 1825.

ed.\* I fear that I may safely estimate the well-known habitual drunkards of this town at forty persons. As this town is a very fair specimen of public morals, it can afford no extreme specimen of the public intemperance. At this rate, the whole nation must contain one hundred and sixty thousand notorious drunkards. I am not certain but that careful and candid scrutiny would discover an additional dozen or two, not yet quite palpable to public view, in our own town: and am ready to admit the awful conclusion drawn from a comparison of the whole country with the apparent facts in New-England, that there are not less than three hundred thousand habitual drunkards in the whole country.†

*Occasional drunkards* form a second class. They are intoxicated, perhaps, only when they go to markets, or to courts, or to town meetings, or to militia musters, or to the polls. Of these, we may name, I fear, thirty more in our town; and more than a hundred thousand in the nation.

*Free drinkers*, or more properly, hard drinkers, form a third class. These are the men who glory in their two-fold superiority. They are superior to the timidity and caution of the temperate—and to the ungovernable appetites of the drunken, and can hold them both in derision. They are sure that they can drink as much as they can bear, and yet keep their appetites within reasonable

\* I am persuaded that I am not, in these local remarks, saying any thing comparatively dishonorable to a town, which I think above, rather than below, the ordinary standard of public morals. The population is 2,505. The Christian Spectator, for November, 1827, p. 539, approves of a calculation for New-England, of thirty habitual drunkards to every 1,200: i. e. one to every forty. The reviewer was able, in a place of superior morality, to enumerate fifty in a population of 2,000.

† See Christian Spectator, November, 1827.

bounds. Ah, little know they themselves, or mankind, and on what slippery rocks they are setting their feet.—Is it unreasonable to suppose that there are thirty of this class in the town, and another hundred thousand in the nation? At this rate, however, there are more than one hundred truly intemperate persons in this one town, and more than 400,000 in the nation; or, if our own town affords a favorable specimen, as much as **HALF A MILLION** in the nation.

I hesitate whether to rank the *fourth* class of consumers among the temperate or intemperate. They certainly are catechumens in the dreadful school of intemperance. Out of them all drunkards are made. If it were not for these, there would be no drunkards. The fourth class are *temperate drinkers*—i. e. they drink frequently, or habitually, or periodically, or occasionally; but in such moderation as the common law of temperance requires. They have not, for the most part, the least idea that they are in any danger of ever becoming intemperate. Of these fearless scholars, I dare not guess the hundreds here, or the millions in the nation.

The first, second, and third classes, may now be properly called *intemperate*: and oh, how numerous do they appear; how are they exposed every where to view, defacing all orders of society. They are seen not only among the outcasts of our cities—among the untaught and uncivilized people of color—and the Indians, instructed only in our vices, who rove through our settlements or hunt on our frontiers; but amongst the farmers, mechanics, merchants, and the civil and sacred literati, and even among the matrons of our land. What class of our citi-

zens is not intemperance consuming? What strong hold of education and civilization, and morals, and religion, has it not successfully assailed? To what high and sacred places has it not ascended, raised or sustained by the aid or consent of a corrupted community? It abounds in the sacred possessions of the puritans, and among their children in the wide-spread territories of their emigration; setting at nought the moral power of the schools, and churches, and ministry, and sabbaths, which they bequeathed to posterity. It has been found even in the halls of justice and legislation: if the breath of public conscience blows over it, it is not strong and lasting enough to bear it from its elevation. It may bend at the blast, but it will rise again, and flourish in honor and authority, equal or superior among the guides and rulers of the people.. It has invaded the sanctuary; it has partaken of the sacrament: even now it numbers among its guilty victims, many whose names are mustered on the church-roll, whom it is impossible to prove guilty until they are seen drunken and staggering in the face of day. It has ascended the pulpit. Let him that thinketh he standeth take heed lest he fall. It has raised its bitter conscription from the ministers of Jesus Christ. Its stammering lips have attempted to speak the words of eternal life; and its palsied hands have broken the bread and poured the wine at the Lord's supper. Many, some before the eyes of the present generation, have gone down to the grave, bearing this reproach. Well may each say: "Oh my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our heads, and our trespass is grown up unto the heavens. Since the days

of our fathers we have been in a great trespass unto this day."

We have noticed the consumption, and taken a general survey of the consumers. Let us now consider *the evil which the consumption produces.*

The fourth class of consumers are generally regarded as temperate, because their frequent or habitual drinking does not produce, immediately, distinct symptoms of injury either to the body or the mind. But the avowed purpose of all frequent or regular drinking, suggests the suspicion that it is injurious. If the body needs even the temperate use of spirituous liquors frequently or regularly, it must have undergone some waste, which food, rest, and sleep, nature's great restoratives, cannot supply. One thing is plain. Those who drink most frequently, have the most perceptible advantage from the stimulant: So they think: But we interpret this as the most evident symptom of injury. Indeed, whether in drinking temperately, or in the progress of sure and certain intemperance, the alleged advantage, and the real injury, may be supposed to be commensurate. The beastly drunkard craves it above all others, to excite his spirits and stimulate his system; and above all others, is the victim of the disease which his medicine has made. If any temperate people are sure that frequent, or regular, or periodical drinking, is useful, let them carefully note, in that assurance, the symptom of decisive injury. Dr. Rush remarks: "I have known several persons destroyed by ardent spirits, who were never completely intoxicated in the whole course of their lives." I have lately read of one, who, on his death-bed, appeared exceedingly oppressed. When urged to unburden his

mind, the dying man cried out, "Brandy has brought me to this end." His friends heard him with astonishment, because he was, in common speech, a perfectly temperate man. Nothing had been discovered to mar the character of a Christian, and a Christian minister: yet in the searchings of a dying hour did the unhappy man discover, that by following the practices of the temperate, he had destroyed his constitution. He died in a few moments, having done at least one work meet for repentance, in leaving his acknowledgment and his testimony for the benefit of survivors. I am not able to vouch for the truth of this narrative, related anonymously in one of our religious papers. But it is so probable, as to be easily credited. I fully believe that temperance, falsely so called, has ruined many constitutions and destroyed many lives, before symptoms of intemperance were perceived by the public eye, or proclaimed by the public voice. I confess that temperance itself, if it consist in the frequent, regular, or habitual use of any quantity of spirituous liquors, is loathsome to my eye, and seems leading in her train, languor, disease, and death.

But the evil which the temperate consumers produce to themselves and society, is chiefly of another kind. They are all in the *school* of intemperance. Out of any hundred of them, ten may be expected to be drunkards, or to have died drunkards twenty years hence: just as ten of our well-known drunkards may be considered as the tythe which temperance, so called, twenty years ago, has demanded and obtained out of some hundred who drank temperately then. They are all the *Patrons* of intemperance; for their presence in the school, and at the lessons,

of intemperance, gives example and encouragement to those who are swift to learn. While our eyes are fixed upon temperate drinkers, we have a dim and distant view of tremendous evil. *Here*, it is temperance, harmless, and healthy, and honorable—but *yonder*, it is drunkenness and ruin. Here, are the millions of the temperate; but yonder, half a million of tipplers, hard drinkers, and drunkards.

I forbear to remark further upon the evils which belong to a free-temperance. It is sufficient to have noticed, that the streams which we are now descending to consider, have their little fountains in the high grounds of an authorized temperance.

All the evils of a free-temperance belong in a severer sense to the third class of consumers—*free, or hard drinkers*. In their case, the injury to health is more sure and serious. Another remark of Dr. Rush applies with full force to them. “Ardent spirits dispose the body to every form of acute disease.” While, of course, if that be avoided, the constitution is gradually undermined, until it is utterly ruined. It is obvious to add what, in a more moderate degree, is true of the former class, and in a more serious degree of the following classes, that the consumption of spirituous liquors causes a great expense—without equivalent—with great and serious injury. If forty or fifty dollars were, by some accident, consumed in the fire or sunk in the sea, the loss might be repaired by more industry, more economy, and more skill; or if it were not there would be the bare loss, with a clear conscience and a hope in providence left. But those that expend their money, even in the first stages of intemperance, cannot rid

themselves of it, without other and heavy expenses. For the most part, they drink away from home—away from profitable industry—earning nothing, and losing on all hands. There may be some economical tipplers, who always contrive to keep their lips at other people's cups; but even they spend more than they save, in their loss of time, and in the necessary waste of their property and earnings. If these tipplers could get all their drams gratis, and keep themselves from being drunken in their plenty, they must, for the most part, become thriftless and poor. Gradually they pay a less judicious attention to business—all their affairs are at sixes and sevens—idleness occupies not only the seasons, but the intervals of intemperance—property wastes away beneath the covert and concealment of a mortgage—until, at length, one day reveals the slow work of years, and the farm appears to have been eaten up piecemeal by the store; while the store, in exchange, has created and nourished an appetite for strong drink, which would not be satiated by bartering a dozen other farms. There may be some men, who are perseveringly laborious, though they are hard drinkers; but let them be assured, that unless death intervene, their habits will hasten to maturity, and that industry and property will decay together. I should have deferred the distinct notice of this evil to the last stages of intemperance, were it not most evident, that the decay and ruin of property are accomplished in the earlier stages. Hence the almost universal fact, of poor and pauper drunkards.

Before I take leave of the evils of intemperance in the first stage, I must notice the moral change which takes place—a change of the most ruinous character. It is

somewhere in this region—I know not where—somewhere between the *free temperance* of which I have spoken, and the *intemperance* of which I am now speaking, that this change takes place. It is not misfortune, or accident, or guiltless appetite, or compulsory temptation, that makes the free drinker fearlessly draw nigh the very verge of a beastly drunkenness; but it is an unperceived loss of moral principle. It is here that reason drops her reins—that conscience utters her last effectual admonitions, and that her voice dies away in inaudible whispers on the ear. At an earlier period, there was a fear of doing wrong—a fearfulness of the drunkard's guilt and ruin; but now, on the very precipice, no guilt, no danger, is dreaded. I can be merry and jovial, says such an one; I can linger at the tavern, and mess with the drunken, and be still temperate. Ah, this is the evil: it is not because he *cannot* leave his companions and his cups; but because his moral feeling is perverted; because conscience has been silenced and fear lulled to sleep, that the first stages of intemperance are so certainly followed by the last—that the free drinker fills up the whole character of a drunkard.

In the *second* class, we perceive intemperance in its full shape, if not in its permanent loathsomeness. We see a fellow-man, who has long trifled with the enemy, at last subdued. He has been intoxicated: he is not yet what we commonly call a drunkard—a person intoxicated frequently and habitually—but he has been intoxicated once, twice, a few times only. This is the stage of intemperance over which we are now going to lament. It is important to survey it carefully: especially because intemperate persons of this class experience peculiar sympathy. The infrequency of

their intoxication, suggests that they are reluctantly overcome; and the vain hope is cherished, at each interval, that they have conquered their vice. But while we pity, we need not be blind. Occasional drunkenness is a sure sign of a blasted moral sense—of a dead conscience; and unless repentance intervenes, is the sure precursor of a complete and beastly drunkenness. I am not ignorant of the sorrow which an occasional drunkard suffers, of the tears he sheds, when the paroxysm is over: but who can fail to be convinced, after almost uniform disappointment, that the tears and sorrow of an occasional drunkard, are the mere offspring of his physical disease—of irritable nerves and weak resolution—as he looks upon the earthly consequences of the vice upon which the debased and ruined mind is awfully resolved. The occasional drunkard is a miserable being, and is the guilty author of all his miseries. All the evils which belong to the free drinker, are, with him, more serious and irretrievable. His health is more impaired: his property, if any remnant has escaped, wastes more rapidly: his mind becomes peevish and fretful, and perhaps the victim of ungoverned anger: his cares and perplexities increase, whilst his industry and skill have all vanished away, and misery seizes upon his soul, which has its momentary and fitful pleasure in the occasional paroxysms of his growing drunkenness. But here we must notice, what might have been noticed in the approaches of the vice: the misery of the intemperate is not confined to themselves. Oh that it were—that intemperance made none miserable but the guilty: it assails the innocent: intemperance, in every stage, blasts domestic happiness. Who can tell the troubles of

the family, which has even a free-drinking, thriftless, spendthrift head?—more especially of the wife who has such a husband? What cares, what wants, what anxieties and fears, are her portion, as she sees property wasted, moral sense destroyed, and nothing flourishing but the blossoms of intemperance on the cheek of her husband?—nothing in prospect but ruined circumstances, ruined morals, and a ruined soul? But we pass by this; because, in this case, the eye of affection may be partially blinded, and hope may prevail even in sight of impending ruin. Let us rather consider the deeper and more hopeless wretchedness of which the occasional drunkard is the cruel author. Consider what has often occurred in this town, and in every town and village in this whole country, when loathsome and disgusting drunkenness first invaded a family: when a wife, cheerful in her home, and happy in her husband, rejoicing in the duties of a wife and mother, discovers, after many fears, for the first time, in full growth, the intemperance of her husband. My very soul sinks within me at the thought. Her blinded eye is now to be suddenly opened, her hopes to be suddenly blasted. Oh, she little thinks, as she is sitting with her little ones around her, as she undresses and puts them to their bed, and teaches them to pray for their father's safe return from the market, from the public meeting, or from the festal board; she little thinks what a terrible calamity awaits her: that when she has trimmed her lamp, and set her table, and added fuel to her fire, and her heart rejoices at the footsteps of her husband; that at the sight of his face, and at the hearing of his voice, she will sink into a deeper despair than if he had been brought dead to her

door. The cheerful light which she had prepared to greet his coming, shows her his eyes inflamed and his whole countenance on fire, while his stammering tongue, his reeling body and his polluted breath, declare the nature and the cause of the calamity which has burst upon her. Alas, who but she, whose memory retains it, can conceive the horror of the scene: not because her house has been visited by pestilence or fire, or because she is obliged to watch the livelong night at the bed of a dying child or husband; not because she has returned motherless from the graves of her children, or a widow to her solitary house; but because her husband has revealed himself a drunkard. At the sight, all hope vanishes; despair seizes on her soul. The apparition of a family, with a drunken head, fills her whole view. She sees herself to be the wife, and her children the children, of a drunkard! Above all, she sees her husband the most miserable of living men—**A DRUNKARD!** The stages of his ruin, as they will occur in future, all cluster before her eyes, while the horrors of eternal doom come over her own soul, as she hears sounding and resounding in her ears—"The drunkard shall not inherit the kingdom of God."—Alas, fair friend, I pity thee from the bottom of my heart: that for mere beastly appetite, thy husband, thy sworn protector, should pierce thy soul through with many sorrows. But it is so: he that received thee from thy parents, and promised before God and many witnesses, to be thy loving and faithful husband, has become thy bitterest enemy, and lays upon thee burdens too heavy to be borne. He has inverted the marriage covenant, and is fulfilling to thee another and a different agreement, to add sorrow to thy

or lodging, or medicine, or comfort, does a finished drunkard furnish to his family? A husband's love, a father's tenderness, have been blasted by his vice. A kindly feeling may sometimes spring up within his soul, and reign for an hour with a fitful energy; and he may set his face homewards, with his earnings, to supply their wants, to relieve their wretchedness: but the sight or the odour of the tavern or the store, blasts in a moment the new-born tenderness within him; and with the price of bread, and clothing, and medicine, and nursing, he fills his jug, and drinks, and drinks, staggers homeward, and wallows and lodges in a ditch! What education, morals, or religion, can this man furnish to his family? His vice has blasted his conscience. He will neither teach them himself, nor provide them with the teaching of others. He will neither carry them nor send them to the house of God. He will have no Sabbath at home, nor suffer them to seek it among the saints. His example of drunkenness and profanity, are the lessons that he teaches; his Sabbath of idleness and intemperance, the opportunity they enjoy. What havoc has his vice made? It has deprived them of necessary food; it has removed their beds from under them, and the covering from their cold limbs; it has turned them out from their happy home, to follow the wanderings of a drunken vagabond, tenants by the month of a hoyel, open to the storms and the cold; it sends the children with bare feet and limbs to glean their fuel from the offal of the woods, and suffers them to shiver long over their wasting embers. It leaves the sick to suffering, or to the hand of charity. Nay, it has laid the mother upon the bed of sickness, by its unkindness,

and suffered her to languish and die. It has stolen the gifts of charity, and converted them to rum; and the husband has become drunken with the last comforts furnished for a dying wife. The last kind offices he performs, as her glassy eyes look upon him, and her faltering tongue bids him repent, are to stagger and prate around her death-bed. And though a kind and decent neighborhood may furnish him with the weeds of mourning for her funeral, it furnishes no sorrow for his cruelty—no grief for her death. He goes drunk to her burial. As the earth covers his abused wife, and puts a period to her sorrows, the brute, whom custom makes chief mourner at her grave, is drunk! Happy is that family, motherless or not, that is early released from such a head, such a provider, guide, ruler, and example.

Above all, look upon the drunkard's miserable mind ! It is his mind, that is unavoidably and extremely miserable. His property may not waste away as we have described : his family, in mere outward circumstances, may not be so poor and wretched; but no description of the ruin and misery of his own mind can be excessive, can require a single exception. The poor drunkard himself is extremely and unavoidably miserable. What enjoyment can he have? How small a portion of his whole time can he enjoy the fitful mirth, which raises him above care, and fear, and sorrow ; or the forgetfulness of being dead-drunk ? The long intervals are unprovided with any means of happiness. The mind, which in fits of excess was buried in the brute, returns as the nervous excitement departs, to its broken and ruined habitation : to a body, so impaired as to be incapable of filling up the mental vacan-

cy with sensitive enjoyments: itself polluted by its base consent to be embruted: despoiled of those social affections, which receive as well as bestow happiness in the family circle and in society: despoiled of wisdom, and contentment, and patience, and conscience: with angry passions, ungoverned and ungovernable: "like a troubled sea, when it cannot rest, whose waters cast up mire and dirt." Thus polluted, ruined, miserable, he dies: and though he leaves behind him his polluted body, the pollutions remain inherent in his mind. His unholy passions live, and make his soul wretched after his body is dead—he cannot enter into the kingdom of God. He is fitted for no place but that prepared for the devil and his angels!

I have dwelt so long upon a single case, that we might be the better prepared to conceive the wretchedness which overspreads our country. The evils of intemperance are every where to be seen. Its waste of property—its preliminary and bitter poverty—its poverty begging at the door of the overseers of the poor for three-quarters of the public charity;\* and claiming after years of suffering, as its final dues, three-quarters of the accommodations, and attendance, and medicine, and burial charges, which the poor-masters, or the alms-houses, afford—its corporeal maladies, its premature decrepitude and old age, its lingering and sudden deaths. It is a mortal plague, extending through successive generations—a mortality, which in the common course of providence, comes only in brief and occasional visitations. It is worse than the typhus or spotted fever: it is worse than

\* Of 739 received into the alms-house at Baltimore, 554 owed their pauperism to intemperance.

the yellow fever: it is worse than the plague of London: it is worse than war. The fable does not exceed the truth, which awards the prize of greater ingenuity in malice and murder, to the demon who invented brandy; and declared the demon of war an unsuccessful competitor. The lowest estimate which I have seen of death, by intemperance, in this country, is ten thousand\* a year. A more probable estimate is thirty-six thousand; founded on estimates in places which are favorable specimens of morals and temperance.† If we assume thirty thousand for each of the last ten years, the amount is three hundred thousand. What an aceldama, in this fair country! As a destroyer of the peace of families, it is as extensive as malignant. Including the evils of its earlier and later stages, it is at this moment an overwhelming calamity, in perhaps two hundred thousand families, more worthy of mourning and wo, than the slaughter of their first-born.— Whatever, then, is miserable in poverty and want; in malice and cruelty; in the deepest mortification; and in the gloomiest forebodings, is at this moment wringing the hearts of helpless mothers and children, or of parents beholding the ruin of their sons, in every city, and town, and village, and even sequestered neighborhood, of our otherwise happy land. It is impossible to conceive a more dismal view of this world's misery, than the entire collection of 200,000 such families. A hospital for the sick,

\* See Palfrey's Discourses on Intemperance.

† In Portsmouth, N. H. twenty-one persons died by excess of drinking, in 1826—population, 7,000. In New-Haven, 31—population, 8,327; or 1 to 270. To ten millions, 37,037. The Portsmouth proportion would be 30,000.— Besides, the known cases cannot be supposed to be all the real cases of death by intemperance.

and even an asylum for the insane, though they amass scattered misery, are agreeable to the eye, because they are looked upon as the refuge of the miserable; but a city of 200,000 families guided by so many fathers in all the stages of intemperance, must be a mass of squalid poverty, which no charity could reach; of misery, which no arm could relieve; entirely out of the reach of any merciful visitation human or divine; and to be relieved only by an overwhelming flood, or a visitation of fire and brimstone from heaven.

As a moral poison, how extensive, how constant, how rapid, are its ravages! Directly, it is destroying the principle of moral life in hundreds of thousands, and spreading its baleful contagion in as many families, in as many neighborhoods, until the vice is afloat upon the whole surface of society, threatening the entire corruption of the living mass. It is hardening the hearts and perverting the conscience of all the subjects, if not of all the abettors of the vice; and rendering hundreds of thousands, if not millions, inaccessible to the light of the gospel, with the stamp of eternal death upon their ruined spirits. Lost to all sense of sin; approving the most heinous wrong; deaf to the reprobate's voice, they are hastening to destruction. Open your eyes, and behold this wide-spread ruin. Look over the breadth of this blessed land. How rich its harvests; how abundant its wealth; how free and happy its government; how instructed in the way to heaven! Happy, thrice happy people!—exalted among the nations of the earth, and the glory of all lands! But look again.—Every city, and town, and village, and neighborhood, is defiled and infected with vile intemperance. On the east,

and on the west; on the north, and on the south; to our utmost borders, drunkenness meets the eye. The birthday of our country's liberty, is the holiday of intemperance; and is celebrated, for aught I know, by the intoxication of half a million freemen—freemen did I say,—the slaves of their appetite and of the devil; binding themselves in chains, to be cast into the bottomless pit. Hell is open daily to receive the crowds that hasten to its flames—and devils boast the speed and progress of their victory—as they crowd its broad avenue by thousands, from one of the fairest portions of Christendom. But the single assemblage of the evil, as it now exists, if our imaginations could conceive it, is but a minute portion of the whole. It perpetuates and multiplies itself. It pollutes the principles of the young, and gradually draws them to the vortex of ruin. It perverts the public mind, so that temperance blushes to be temperate, and even makes itself the abettor of intemperance; distilling, and selling, and giving, in fair and honorable business, or in generous hospitality, so as to make the whole nation, either the teachers or the scholars of intemperance; and so as to threaten successive generations with its curse on earth and its unlimited curse in hell. And to close our lamentation—it stands in the way of all our blessing: it darkens the light of our freedom, threatens its extinction, and it raises mountains against the progress of Christianity. Amidst the treaters and the treated, the buyers and the sellers; the sinners in this matter, and those who suffer sin upon them, no wonder at the slow progress of a living and self-denying Christianity. But we pause from the attempt to describe and illustrate an evil which defies all calcula-

tion or conception. "Oh my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our heads, and our trespass is grown up unto the heavens. Since the days of our fathers, we have been in a great trespass unto this day."

## **PART II.**

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### **THE CAUSES OF INTEMPERANCE.**

**1 CORINTHIANS xv. 33.**

**"Be not deceived: evil communications corrupt good manners."**

THE apostle employs this sentence as a warning against the delusive influence of evil principles, maxims, and practices. The iniquity which we see around us, stands, in no case, isolated and alone; but is nourished, matured, and sustained by surrounding evil. The first transgression came in by the influence of the devil's falsehood. In the second, the corruption of one human mind, by an evil communication, debased the only other to its own sinful degradation. In like manner, until the present day, sinners have acted upon sinners, corrupting, by evil communications, the manners of mankind.

It is thus, that we stand in a relation of influence to the present and future morals of the community, as do the surrounding morals, to each individual of us; and in this view, the warning of the apostle applies to us in a two-fold sense, inasmuch as we are in danger of becoming corrupted by the evil communications which every where

assail us; and, by our own evil communications, of acting a guilty part in the corruption of others.

I have already attempted to display the corrupted and miserable condition of society, as it respects the vice of intemperance. I proceed to consider—

II. *The causes employed and permitted by the temperate.*—In examining the causes, it is important that we do not blend with them the opportunity afforded by our general wealth and plenty. The abused bounties of providence are no more the real, than they are the guilty causes of this moral evil. It is possible for general plenty and general temperance to exist together. It is not needful to doom nine-tenths of our people to miserable poverty, in order to avoid miserable drunkenness. Our wealth and plenty give free scope to all the causes of intemperance; but the time is coming, when greater wealth and plenty will prevail, and our land yield her full increase to a mighty population, free from the guilt and the curse of intemperance. It is important also that we look beyond those immediately guilty. It is not enough to refer the vice to the vicious inclination of its subjects; but we must discover, if possible, how that vicious inclination has been created and trained: Not that I imagine there are any causes which justify a single step in the guilty progress of the intemperate. God forbid that I should say any thing to quell the convictions of his conscience; that I should, in the slightest degree extenuate his guilt, or that I should contradict the awful word, that *no drunkard shall inherit the kingdom of God.*\* But I am anxious, in attempting to

\* 1 Cor. vi. 10.

show the causes of intemperance, to produce a conviction of other guilt, of other responsibility. I have no hesitation in saying, that the causes of intemperance are to be found in evil communications, which prevail extensively in this place, and through this whole state and nation. I do not say that popular opinion approves and sanctions a full and beastly drunkenness; but I do say, that popular opinion approves and sanctions the views and practices which increase and multiply it. I do not say that the temperate part of society honors the intemperate; but I do say, that they honor the wide gate by which they enter, and the broad road by which they travel to destruction. We are not now, therefore, merely to express our grief, while we contemplate the guilt and the misery of others; but under a deep impression that we are accountable for our conduct at God's tribunal, to enquire how far, by our own evil communications, we are partners in the drunkard's guilt—how far we are adding daily to our own guilt. We are bound to this enquiry by every principle of good will to men; as patriots, by all the sympathies of our beloved country; as parents, as progenitors, by the welfare of our exposed children and posterity; and as Christians, by all our obligations to promote the coming of our Lord's kingdom in the hearts of men.

These are the true causes *which produce an allowed and approved frequency in the use of spirituous liquors, and which prevent or allay the checks of conscience, which tend to hinder the commencement and progress of their abuse.* I shall confine my illustrations to the two following, viz :

1. False views of the utility of spiritous liquors, and

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the evil communications by which those views are circulated and sustained.

2. False views of the causes and character of the vice.

1. False views of the utility of spiritous liquors, and the evil communications by which those views are circulated and sustained.

The main cause of intemperance, is an undue estimation of spiritous liquors. In consequence of this, the whole community, with few exceptions, are involved in practices which hazard, in greater or less degrees, the intemperance of each. In the commencement of his fatal habit, the candidate for intemperance is schooled into the principles of temperate society, is aided and encouraged by their practices; and even the drunkard himself can gorge his artificial appetite, with the supply which approved temperance provides. Along the whole path which the intemperate travels over, he is seduced by the maxims and manners of temperance, is beguiled and led along by temperate tempters. The whole showing of society teaches him, that it is useful and creditable to drink, on each and all the occasions which conspire in the formation of his habit, and that abstinence is hurtful and disgraceful. Penuriousness, ill-breeding, and superstition, are the accredited checks upon free drinking; while generosity, kindness, and hospitality, are supposed to mingle every cup and prepare every cordial for the health and comfort of mankind. No wonder that intemperance has so many devotees, while these graces minister unto her, and while the avenues of tempearance are guarded by such haggard sentinels. The false views of the utility of spiritous liquors, which corrupt the manners of society, regard them

*as a preventive and healing medicine, and as a cordial, supporter and restorative.*

It is not needful to my present purpose to prove that these views are *false*, though I have named them so without the least hesitation. Even if they were true, and ardent spirits were admitted to be as useful as public opinion declares, they have brought such fatal evils with them, as no longer to deserve our confidence. Or rather, we have abused them so abominably as to be no longer worthy to be trusted with their just and legitimate uses. If it be a truth that they are useful, it is a truth not to be spoken in our time, and in our state of society. This town, this state, this country, are not worthy to be trusted with a boon fraught, in our way of using it, with ten thousand curses for a single blessing. The blessings which they are said to confer, are not worthy of the least regard, in comparison with the evils of which we suffer the most bitter experience. They are not like fire, a good servant and a bad master, to which they are sometimes compared.—For fire is indispensable, and its useful service is enjoyed every hour, and is diffused through all the departments of life, while its injuries bear no proportion to its manifold benefits. But the injuries of ardent spirits exceed their alleged benefits ten thousand fold. Indeed, if the mode of manufacturing them were now first discovered, and did the discoverer foresee both the good and the evil of which their friends say they are the authors, he must be a very demon if he did not conceal the secret in his own bosom, and let it be buried with him in his grave. It is enough to assert the immense predominance of evil over good, to justify the denomination of false views, to those whose

corrupting influence we are now to exhibit in a various and extended illustration.

That ardent spirits are a useful and important medicine, is the undefined and unguarded sentiment of the public mind, every where expressed, every where exemplified. In consequence, they are kept in almost every family as an article of domestic medicine; and by more than half the community are considered as the only medicine which they are skilled to use—the only medicine which they administer, until a physician is called. If there be a cold, or a cough, or a pain in the stomach, or a weakness, or a want of appetite, a little bitters, or a little spirits, is the approved remedy. It would not be difficult, for those skilled in the human constitution, to show that the application of this remedy is the surest way to need the physician and his drugs; and that thus diseases are fixed which no remedy can cure. But this is not our object. I specify the facts as a wide-spread cause of the intemperance which exists, and which is at this moment springing up in our land. This medicine, so in universal keeping, and so adapted to all occasional and all chronic diseases, is recommended and given by temperate parents to their children, to ease their pains, to prevent and cure their diseases. The wife recommends and mingles it for her husband, and the husband for his wife. The opinions and practices of the neighborhood sustain every where the opinions and practices of the family. The illnesses for which spirits, in some form or other, are an excellent remedy or preventive, are specified in neighborhood, until every thing is specified. And whenever sickness comes in good earnest upon any family, the kindness of Chris-

tian neighborhood gives new facilities for the propagation of evil communications. Immediately the bottle takes its stand, pre-eminent among the physician's prescriptions: the nurses commend it, and require all who assist or visit the sick, to secure themselves from colds or fevers, or fatigue, by this universal medicine. The physician and the pastor, officially, at all the beds of sickness, are unusually exposed, if they hearken to the repeated assurance, that to drink will do them no harm, and give them security from disease. Even physicians have not been guiltless of corrupting communications. For besides their general abetting of the popular error, who has not heard of many whose vice proceeded by regular steps from the prescriptions of their physicians. The evil communication of medicinal usefulness is peculiarly dangerous. Whoever believes it, is of course ready to drink as often as the occasion is presented: when he does drink, he finds his appetite excited, his feeble frame invigorated and his sinking spirits raised. His experience soon confirms the doctrine in which he has been brought up; his conscience is set at ease; and nothing is wanting but frequency of occasion to expose him to the rapid formation of the habit of intemperance. Indeed, so prevalent is the vague opinion of medicinal usefulness; so abetted by specific and esteemed recommendation; so suited is it to produce a deceptive benefit at every application, that there is perhaps never a time when one-quarter of the community are not in the use of this medicine in some of the many forms in which it is exhibited. Here multitudes commence the allowed and approved frequency in which originate the first longings for repeated doses; and when the repetition

has created a new disease, and its alarming symptoms begin to appear, intemperance is made incurable by the still more evil communication, that sudden abstinence is unsafe, or that the disease must be cured by moderate doses of the poison which produced it. How complete is the circle of temptation; what decisive and extensive results must be supposed to follow! I know no illustration of the influence of this evil communication, more affecting than that which sometimes occurs in old age; when, after a life of sobriety and respectability, gray hairs are brought down in guilt and disgrace to the grave.— Who has not heard or known of some old man, who has adopted the maxim in still greater credit, than that of general medical usefulness, that ardent spirits are the peculiar, and even the safe medicine for the infirmities of old age: who has not heard of such an old man becoming attached to his dose—enslaved to it—losing his conscience, which was wont to revolt at the very thought of intemperance, and giving his last years to sottish drunkenness.— Other causes may conspire; but the principal, is the ruinous sentiment, that ardent spirits are the appropriate medicine of old age. Under its corrupting influence, the remnant of another generation perishes in disgrace before the eyes of the young; and men of respectability and influence in early and middle life, rot in their old age, and die, the grief of their families, the pests of society.

It deserves to be carefully considered, whether the best friends of temperance are not inadvertently guilty of evil communications in their use of the phrase, "except as a medicine." If this exception be made at all, (and I believe it might be omitted without any hazard of plagues

and fevers,) its medicinal use needs to be stated and defined. No other medicine calls so loudly for its distinct and settled offices—for rules which can be strictly followed without the least hazard of creating the habit of intemperance. Otherwise the exception neutralizes the vow, and leaves to the medicinal evil communication full scope for the pursuit of its old work of ruin. It may be employed according to each one's interpretation, without a breach of the votive compact, and be as each one pleases, medicine in the field, and medicine by the road; medicine in the family, and medicine in the closet; medicine by day, and medicine by night.

The evil communication, *that spirituous liquors are a useful cordial, supporter and restorative*, is still more universal, diversified and corrupting. It is owing to the general influence of this evil communication that they have become so extensively an article of approved daily use; in some cases, as bitters in the morning; and in others, as brandy and spirits with dinner. If the bottle of bitters is more manifest in the country, the decanter of brandy is more extensively adopted as a part of the city dinner; and, because demanded by the public will, is the standard digester at all the public tables, at watering places, on steam-boats and in cities; where a cautious spectator is often surprised at the height to which the color mounts in the temperate man's cup—the fearful signal of approaching evil.

It is owing to this, that abundance and variety constitute so generally a part of the provision for respectable house-keeping. A good store of wine and spirits, ready to be set forth, and urged upon every visitor, either on business or in friendship, has seemed as needful in our ill-

fated country, as bread and meat in the house, or straw and provender in the barn; and that nothing might be wanting to make the influence universal, it has been fitted for sober worthies and delicate ladies; made so weak that it could possibly do no harm, and yet disguised that it might do much, with all the arts of good confectionary, in raspberry, and cherry, and strawberry, and cordials of every name and nature.

I despair of describing the multiplicity of business which is thus caused every year to perhaps half a million, or a million of temperate families—the anxieties and cares of such a multitude of respectable housewives, or the stores for murderous hospitality with which demijohns and decanters are annually filled. The bustle and the toil of preparation—the giving it to the guests, and the arguments of utility and comfort by which it is urged and over urged, and the very showing of the provision through the year, constitute an evil communication of the most corrupting tendency—to the children who sip from the leavings of the cup of hospitality—to the whole circle of relatives and friends, and to the stranger who makes his casual call. None are so poor as not to feel it incumbent on them to provide and offer this all-important cordial; and none so rich as to be raised above the barbarism of this base hospitality. Even rigid temperance sets it out as the indispensable greeting for a welcome friend; or if the provision be exhausted, cannot fail to be mortified that there is nothing better to offer, than clean and wholesome apartments, refreshing food, clean water from the well, pleasant and useful books and conversation, and a comfortable bed. No wonder that an undue estimation of

spiritous liquors is sustained, and that there prevails an allowed and approved frequency in their use. No wonder at the numbers of the intemperate, or at the successive hosts which crowd upon the public notice, trained amidst the customs of temperate families. Even the story of the temperate minister and his ten sons, who all died drunkards, is not incredible; if at home they saw and sipped the cup of popular hospitality, and abroad, received it from their father's temperate friends.

It is owing to the same evil communication, that every Inn in our country, instead of being a proper traveller's home, meets every wayfaring man with its display of strong drinks; and instead of being a convenient and proper rendezvous, on all occasions of public business, is little better than a spacious grog-shop,\* inviting by its general and occasional preparations the temperate to drink and the intemperate to be drunken. Here meet our trainbands, our electors, our justices, jurors, witnesses and spectators, at our numberless tavern courts. Here, in truth, the old and the young, the fathers and their boys, the sober and the drunken, meet together. Even morals and religion, on public occasions, at a tavern, double their usual dose, and permit or help the scene to close with riot and confusion.

The sentiment is extensively prevalent, that whoever has any business at an Inn, is bound in justice, to purchase something at the bar; and that of consequence, the bar-room ought to be the occasional drinking place, if not the haunt, of all the sober men in the community. There is strict justice in this principle of remuneration: it is

\* There are exceptions, but they are very rare.

a great pity that some safe, virtuous and common-sense mode of being just cannot be contrived. All sober and all intelligent people are bound to contrive such a mode, unless they will be guilty of the absurdity of paying for things hurtful, as a recompense for things useful; and unless they would at once hazard their own intemperance, and approve and promote the intemperance of others. I would rather, in this case, follow the example of the "Friend," whose story I have often heard in this country, who ascertained the exact profit upon a glass of spirits, and paid it to his landlord for the privilege of his room and fire; or I would rather, at treble the charges for his sling and punch, buy a supper and lodging for the next money-less traveller. For the most part, however, there is no pretence of justice for the *traveller's drinking*, which pervades our country. I can never persuade myself that the multitudes of travellers by public stages, who cluster at the bar at every stopping place, or whose customs have demanded a bar on every steam-boat, whether the trip be ten minutes or a day, are urged by a sense of justice; and I as little believe that they are all intemperate men: they are rather misled by custom, and by the example of that portion of them whose habits are already perverted by it, to become themselves partners in evil communication—scholars and teachers in those academies of intemperance, which manners, already corrupt, have demanded and procured on every thoroughfare of land and water, in the whole country.

Intimately connected with these popular uses of the public bars, and with the customs of domestic hospitality, is what may be styled *social treating*. It is astonishing

how numerous are the occasions on which people treat each other—on which even temperate people feel obliged to treat and to be treated. *Treating* (for I can find no purer English for the custom commonly so called) occurs at taverns every where, under the abused banner of a legal license; and even at most country stores, in violation of the law; under the eye, if not in company with the magistrates. It occurs on every sort of occasion. An incidental meeting at a tavern, between sober people, can scarcely take place, without one or more, or all, calling for something to drink together. Every meeting of the public officers, who in the smaller circles of society are set as God's ministers for good, must make their awkward remuneration to the landlord by the purchase of spirituous liquors; and pay to each other the awkward compliment of drinking at each other's cost. Every court, caucus, election, and town meeting, has its motley cluster of the sober and the drunken drinking together. Indeed, a man is sure to be thought penurious and superstitious, who neither drinks nor makes drunken. Even Christian people (dare I call them Christian) have been seen receiving with cautious sips the frequent treat, until they felt compelled to call in their turn for another bowl. Let temperate people know, that however cautiously they may sip, however unharmed they may pass the cup from their scarcely wetted lips, that they are guilty of a most gross evil communication; so much the more corrupting in proportion to the character and credit which they are enabled to preserve. Their thoughtless and timid compliances embolden the free-drinking and drunken, and cut themselves off from their proper office of advisers and reprovers, and give the

sanction of reputable names, if not the example of fathers, guardians and masters, to the throngs of boys who are collected at taverns on public days, and drink together in imitation of their elders and their sires.

This practice of treating, is in some departments of society reduced to a science. A corrupt community has established its system of forfeits and rewards; and with such a weight of authority as compels the sober and conscientious to submit. I am not sufficiently familiar with these matters, to be able to mention the various occasions on which surrounding companions would cry out on the principles of common law, "It is your treat now;" but I know that they are numerous and extended. We all know that in consequence, there are certain trades and employments which are especially exposed to intemperance—that the shops and places where they are carried on, are schools of tippling, not only to the artizans, but to customers and neighbors; and that tipplers and drunkards cluster at the places and on the occasions where treating is expected and demanded at every good luck and at every new doing.

The science of treating requires and regulates the giving of spiritous liquors as a reward or acknowledgment for services rendered. Every stage driver is treated and overtreated on the road, until the greater part who remain for any length of time in that line of life, become intemperate; while the public, as if they knew not what was the matter, are forever calling out for careful and sober drivers. If half a dozen men run together at the call of a neighbor, to render five minutes assistance, they must be treated with a dram, whether they wish it or not. Every country store,

every little village, has frequent occasion to ask these brief services; and by conformity to the usages of society, becomes the instrument of corrupting the neighborhood, of making, as well as clustering the intemperate.

Among the occasions of these corrupting rewards for neighborly services, or of inducements to them, "Bees," as they are commonly called, are worthy of special notice. Our wood-bees, our store-bees, our husking-bees, and perhaps even the apple-bees and quilting-bees, belong to the settled and well-concerted plans for the promotion of intemperance. Nobody thinks that there is death in the pot, while a dozen or twenty times a year, it is prepared by as many sober neighbors. Nobody thinks that every drunkard is encouraged in his drunkenness, and every tippler in his tippling; and that taking the license of the occasion, the young, and even striplings, make here their first experiments in excessive drinking; while the aged and discreet arrange or allow the entertainment, and the morals and piety of the neighborhood are spectators or partakers of boisterous and foolish merriment; and even temperance drinks, or seems to drink, its fourfold allowance.

The raising of buildings is a special "Bee," at which, by universal common law, there must be an abundant supply of ardent spirits. Every house and barn, and even hovel, in the whole country, owes its erection to their stimulus. So fixed and so approved is the custom, as to involve the temperate universally,\* in provision and participation; and even sober men and good citizens will as-

\*The "Friends," I know not how extensively, are to be excepted.

sume a fictitious ignorance, and set every stick wrong, until their wits are rectified by the expected dram. The very churches of our country have had every beam and rafter of them moistened by ardent spirits. The places where the word of God utters its abhorrence and condemnation, where piety invokes the pardon of those sins which cluster upon us from our fathers, have been made to aid and abet the progress of intemperance.

Of all the cases of social treating, there is none more worthy of notice as a cause of intemperance, than that which is said to occur at our annual, and perhaps still more powerfully, at our biennial elections. Is it so, or is popular fame mistaken when it says, not as a charge against one party, but as the common guilt of all parties, that every convention and caucus, metropolitan or local, has its well-arranged and diligent agencies, every where, and above all at the polls, who combine their efforts with the friends of rival candidates for public office, and urge their merits upon the little circles whom they gather around them to drink the cup of electioneering hospitality? Is it true, that a part of the electors who attend the polls under the banner of the elective franchise, are beset, if not swayed and swerved, if not stayed and fixed, by this base bribery? Whatever be the true answer to these questions, it is not to be denied that the three days of election, or four, (for our town meetings are in the same condemnation,) are days of treating and drinking, the holidays of the intemperate, if not the revels of the temperate. Every tippler and drunkard is there, early at his cups, with his tongue loosed for noise, and nonsense, and ribaldry. The temperate are there, not in the exercise of a double watchfulness, avoid-

ing neither the reality nor the appearance of evil; but drinking, or seeming to drink, of the cups of one party or of both; if not free-hearted and free-handed in the work of evil communication. There are preliminaries and consequents which help forward the work of corruption.—The promiscuous and inconsiderate drinking at the polls, is anticipated at the caucus, and followed during the canvass at every little forum of political discussion. Before-hand, it expresses the confidence of both parties; and when the contest is over, it enlivens the joy of the victors and assuages the sorrows of the vanquished, when the bets upon the pending controversy come to be settled at the tavern or the store.

There is another political evil communication, which spreads its corrupting influence through the whole nation. I refer to the provision and use of spiritous liquors on the anniversary of our independence. That day is not more distinguished to the ear, by the ringing of bells and the firing of cannon, than it is to the eye, by the provision and the practices of intemperance; sanctioned by the secret or open approbation of the greater portion of the temperate. Multitudes, for the most part temperate, frequent the numberless places of public display, and drink intemperately under the license of the occasion. The young, especially, full of animation, amidst the expressions of public joy, and strayed away from parental watchfulness, drink as they never drunk before. Alas! the worst of this fatal day, is not its display of beastly drunkenness, of its scattered multitude, who stagger along the streets, and wallow in the ditches, for they were ruined men before they came forth from their miserable families, to pay their

disgraceful honor to the festival of liberty. It is not the worst, that the fool-hardiness which ardent spirits inspire, offers annually, it may be, fifty human beings, as a literal sacrifice to intemperance; but it is the new pollution and perversion that multitudes, especially of the young, receive on that dreadful day. Not that the revels of one day are sufficient for the formation of a physical habit, or that the annual repetition can produce it; but that the sinful compliances of even *one* day can so pervert and pollute the mind, as to insure at no distant time the physical habit, as the companion of that moral evil to which one occasion has given birth. Oh, when the morning of the fifth of July awakens late the millions of our people, after their unhallowed festivities, think not that all arise the same as on the morning of the fourth. Arising from their full or half debauch, from their incidental and unexpected fall, thousands are altered men; perverted, ruined youth, more fearless of danger, more ready to be tempted; fit subjects of corruption from numberless evil communications, which fill the long interval of national celebrations.

To social treating may be added what may be called *business treating*. It takes place very frequently at our country auctions. Removals, debts and death, cause frequent occasion to dispose of personal, if not real property, at public sale: and such are the corrupt and corrupting customs of society, that an abundant gratuity of spirituous liquors is a settled part of the business of the occasion—the means of gathering the bidders, and of securing some degree of success in the sale. Thus, whether our residence be fixed or changing, our circumstances prosper-

ous or adverse, whether we live or die, we are likely to bear our part in evil communication.

But the evil is probably most extensive at our country stores. There, the bottle and the glass are always at hand, to remind the customer when he has made his purchase or paid his bill, that he has a claim upon the kindness or justice of the trader—and to remind the trader that he has still a duty to fulfil: so that between asking for it and being asked to take it, the evil communication, plying both ways, is always in motion. The treaters and the treated bear, in this business, an equal part: the sober tradesman gives it, because the corrupt community around him expect and demand, as he thinks, this means of increasing corruption; and the sober customers receive it, because it is offered and urged with every appearance of friendship and every motive of usefulness. There is a secondary treating of the by-standers, of casual customers, or of neighborhood tipplers, who hang around, hoping, without charges, to add dram to dram. And in many stores, there is the actual, if not open selling, liquors to be drunk within their doors. Thus these places of public accommodation become fountains of corruption, extending their baneful influence as wide as the circle of their business—often sending home their customers, as messengers of misery, and daily contaminating the neighborhood of their immediate location. Indeed, that neighborhood is threatened, when there are stores where spirituous liquors are permitted to be drunk at all. They become gradually the rendezvous of the idle and vacant minded, as well as of the intemperate and profane. They gather, and keep men, evening after evening, from their homes,

where they ought to be, showing kindness to their wives and teaching morals to their children: they despoil those domestic habits, those conjugal affections, those fatherly and filial feelings; those habits of useful employment and enjoyment at home, and of intelligent and profitable conversation, on which the happiness of families, neighborhoods and society depends. They exhibit an example to the young which they will be swift to follow, and gradually produce the enormity of fathers and their sons, at the same haunts of gossiping and idleness, learning the vice of intemperance, to darken the old age of the fathers and the youth of their sons.

It remains that I should notice under the present article, the prevailing evil communication respecting spirituous liquors, as a *supporter* in the exposures, toils and privations of life—a communication adapted to the injury and ruin of all classes of the people. It follows the merchant to his counter and his books—the physician, as he hurries by night and by day around the circle of his patients—the lawyer to his busy office—the divine to his studious and parochial labors—and all hard laborers to their toils—it corrupts the carpenter, the mason, the butcher, the wall-layer and the blacksmith. In wet and dry, in the cold of winter and the heat of summer, it forever cries in our ears, “Take a little and you will feel better.” But I beg your attention especially to the free use of ardent spirits in the season of harvest, because this custom applies its influence to the majority of the community. What more probable cause of making a nation of drunkards, than to establish among the great mass of its agricultural laborers, the practice of drinking for six or eight weeks in the year,

frequently and regularly, an unusual, an intemperate allowance? For my own part, I conceive that *one* of these annual courses is sufficient to produce that physical change which is connected with intemperance; and that nothing saves the great mass of American yeomanry from becoming intemperate by the harvest discipline, but the moral sense and public influence inherited from our ancestry.—If the use of ardent spirits were regarded as innocent as the use of tobacco, the habit which demands the former would be acquired in *one* harvest season. Nevertheless, conscience cannot prevent the physical effect—the physical appetite may be created, so that there will be something to require resistance, something to put to the test the moral principle, something which shall put the moral principle at hazard, something which may gradually undermine and destroy it. Indeed, is it not probable, that of the immense multitude who adopt the harvest practice, there may be every year some thousands, who feel at first a little reluctance to give up their stimulus when the last wagon bears its burden to the barn?—and that they may linger in the use for a few days before they overcome the artificial appetite which one season's practice has created?—that the next year, their appetite may be stronger, their lingering longer, their reluctance more painful, and the struggle of conscience and fear less vigorous?—that the third year, fear may be less active, conscience less faithful, and the lingering longer still; and that on the fourth or fifth, or sixth, or seventh, the lingering may be prolonged during the whole interval from harvest to harvest; and the extra demands of that special season shall be doubled or trebled; and that reason and conscience shall, by this

intemperance? False views of the causes and character of the vice, give free scope to the whole work of ruin.—For instance: intemperance is extensively referred to a peculiar and natural, and even to an hereditary appetite for spiritous liquors. The temperate, who adopt this idea, and who have now no consciousness of such an appetite, see no occasion for watchfulness or care: they have no fondness for the article, and are sure they never can be drunkards. The only persons who can be secure, while they embrace this notion, are those who think they have that *very* appetite which they falsely suppose the cause of intemperance. Such a man makes a most blessed mistake. I have known such, temperate to hoar hairs, and watchful still. Happy would the country be if every body thought themselves in the utmost danger: as the fact now is, for the most part all think themselves perfectly safe, and their imagined security renders multitudes a fair and easy prey to the dangers which beset them. This mistaken view of the causes, promotes also the circulation and influence of all evil communications. Parents fail to watch over their children, as they would do, if they supposed them equally exposed, as those once were who are now notorious drunkards. But now, no matter what practices are adopted at home, or what temptations they meet abroad—what company they keep—what holidays they enjoy—what bees or raisings they attend—what midnight amusements they frequent—they have no natural appetite, no hereditary danger, no ill-omened star. On the same principle, it seems to most of little consequence to what evil communications they assist in giving circulation—what occasions of temptation they present before a com-

munity so unexposed. For the most part, a proud and carnal security overspreads the country, and gives free scope to the devil and his temptations. It prepares the way for the formation and progress of the vice amidst the evil communications of society. It becomes more entire, as habit and sin increase, and while the man becomes a perfect slave to vice, he thinks that he still is, as he always has been, *perfect master of himself*. Though he drinks a daily allowance, he thinks he has no habit; though he drinks enormously, he thinks he is no hard-drinker; though he makes himself a fool in the view of all around him, he is sure he shall never be a drunkard. But as soon as he discovers that he is lost, then the same evil communication prevents his conscience from forcing him to return; for now he is convinced that he has a natural, uncontrollable appetite: and under the same impressions, his temperate friends and kinsmen allow him to become and to remain an irrecoverable sot.

To false views of the causes, we must add false views of the *character* of the vice. Even the bounds of it are undefined. In common speech, those are temperate who support the quantity they consume; and those only intemperate, who display the most manifest symptoms of intemperance—who already manifest, in body, mind and morals, the effects of long intemperance. If these effects are not seen, men are called temperate, whether they drink seldom or often, little or much, or none at all. I doubt not that there are thousands, at this moment, fixing the habit of intemperance, under this very subterfuge; nor will think they are in the least degree guilty, or in danger, until they are picked up fairly drunk in the tavern shed, or

by the road side; though they would have been early checked, and perhaps preserved, if popular sentiment had always said in their ears, *that all regular or frequent drinking, of even the smallest quantity, and all casual drinking of an exciting quantity, was intemperance.* Consider one case, for many, of the commencement and progress of the vice, in consequence of its undefined bounds. Twenty years ago, a respectable householder came in the morning with a glass of bitters in his hand, and offered it to his guest, saying, "Take it, it will do you good: I have taken it for some years, and I think it does me good; and I never want any more." Ah, deceived man! couldst thou have foreseen what is now thy history, thou wouldest have fallen to the floor in bitter agony! Time passed on; and presently the bottle of bitters in the closet, was exchanged for the barrel of whiskey in the cellar, and the poor man was often at the tap for just as much as would do him good, and he never wanted any more. Time passed on, and a hogshead was found needful, and its contents were exhausted with the same intent, and with the same self-deceiving. At length the home of his family was relinquished to his creditors, his polluted body was lodged in the jail, from which he presently issued a drunken vagabond, and wandered a wretched drunkard until he early found a drunkard's death.

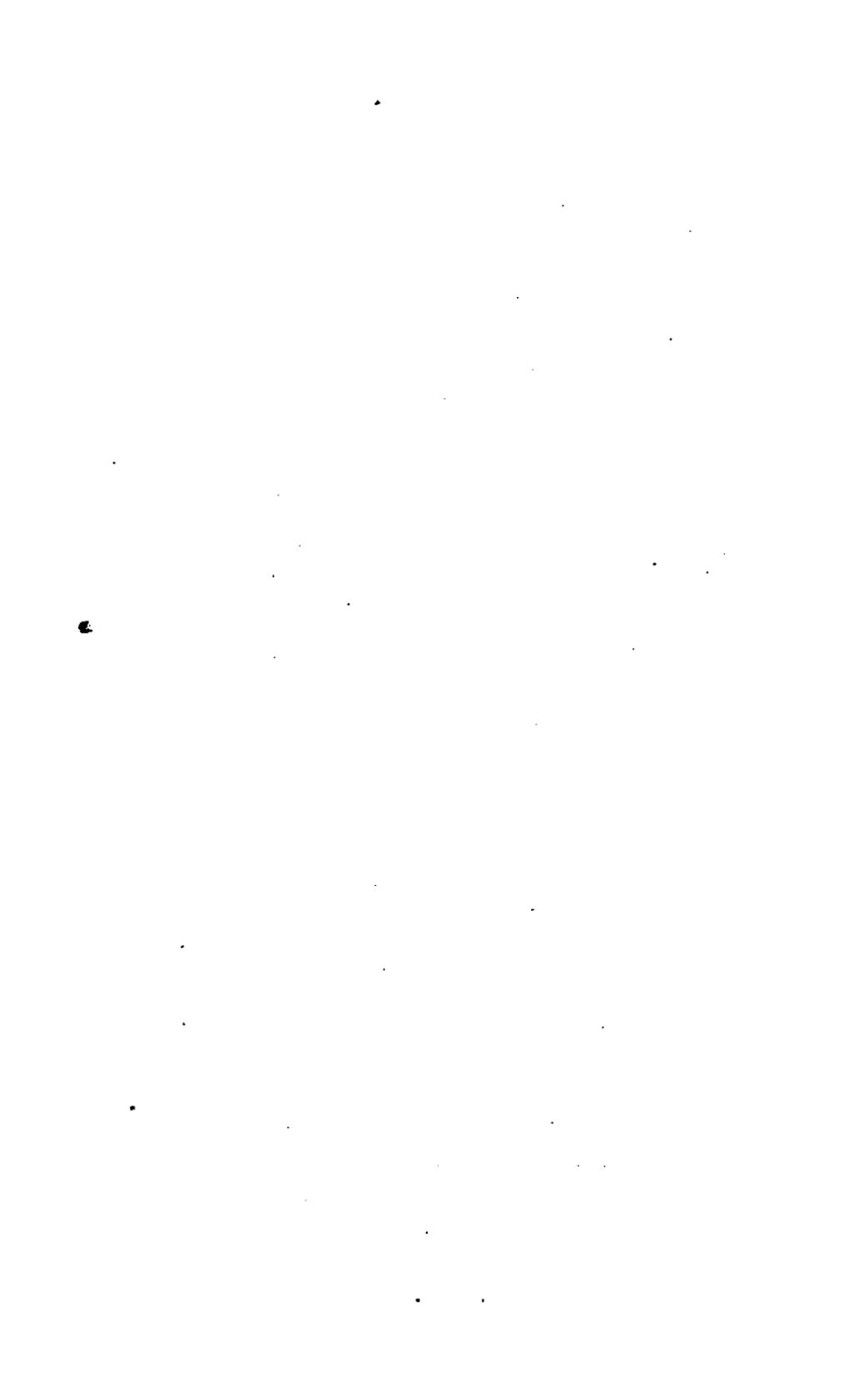
But I speak not merely of the boundaries of an acknowledged vice. The vice itself, when distinctly marked, is not sufficiently odious to the community. There is a general apathy to the guilt and danger of the vice in its largest shape—its most defined and disgusting forms. And this apathy, this want of popular sentiment against it, per-

units the evil to exist and flourish. It is the medium through which ten thousand evil influences are communicated—in which the best motives to temperance are blasted. It is because this vice is not loathed and abhorred, that the customs which encourage it exist year after year, and generation after generation; that the practices which form the habit are not branded with infamy; that the men who comply with them do not see that they are infringing upon the authorized customs of society; that the free-drinker is not checked and hindered by his friends and neighbors; that they do not charge home upon his conscience his guilt, nor send a thousand echoes to his ears of that tremendous truth, The drunkard shall not inherit the kingdom of God. Instead of this, the evil goes forward, and increases with the permission of the wise and good. I have known persons, otherwise conscientious, who have been for years familiar with cases of intemperance, with their commencement, progress and completion, who have never made one effort for their recovery; and I have known drunkards left to their own self-deceptions, by the silence and acquiescence of a moral and religious community, who after ten or twenty years did not know that they had passed the elastic boundary of temperance. Whatever disapprobation there is, is of a nature to diminish all horror of the vice. The drunkard is half pitied, half excused, as no man's enemy but his own: he is reproved half in jest and half in earnest, as if it were a question whether he were guilty or ridiculous. The very height of public disapprobation, is to make him a laughing stock—a means of doing away from the minds of children and youth all sense of the guiltiness of the vice,

The jeers of the boys, the mockery of young men who gather around the drunkard as he staggers from the bar-room, are the effect of moral apathy; and prepare the young to become future victims of intemperance. Nay more: the places where spirituous liquors are sold in enormous quantities, are reputable places; and the men who sell those enormous quantities, and are the immediate instruments of ruining the people, are reputable men; and so are the distillers. I am not going now to specify the immense supplies of spirituous liquors thus furnished, as a cause of intemperance; though in one sense they are so; but the *respectable condition* of the business—for the enormous quantities would be infinitely less mischievous, if every distillery, and store, and bar-room, were a place dreaded and abhorred by the friends of good order, still the majority of society. Intemperance would not make such rapid advances upon each succeeding generation, though spirituous liquors were as abundant as now. I mean not here to cast a peculiar reproach upon the dealers and manufacturers; for if they sustain their establishments, it is the mistaken community that sustain the *reputation* of those establishments, which we are now assigning as a cause of intemperance. *They* are the factors of intemperance—not from the peculiar viciousness of their own minds; but as partakers of the general apathy, as the organs of the public will.

In conclusion, it were well to enquire whether there be not still remoter causes, which have prepared the community to be easily corrupted by those evil communications to which we have now referred, as the more immediate causes of intemperance. Whence is it, that evil commu-

nlications have become so prevalent and so destructive, amidst the intellectual, moral and religious advantages which we have inherited from our fathers? What are the sins of the previous generations, which by our guilty consent are coming with all their horrible effects on us? Who, at these enquiries, can fail to recall, that from early times the aboriginal inhabitants of this country have been spoiled and wasted by the traffick in ardent spirits? Is there a spot from Plymouth to the farthest west, which has not partaken in this wicked trade? With its destroying flood it has exterminated tribes; but it has ebbed back upon its guilty authors a moral desolation. It has permitted them to live and procreate for continual and progressive destruction—claiming for the havoc of its flood: unmeasured, unabated yengeance in its ebb. Or we might imagine preparatory measures in the previous history of multitudes who become intemperate, which render them an easy prey amidst manifold means of security and deliverance. They once felt the striving of the spirit, and heard the voice of an enlightened and awakened conscience, and made their secret and solemn vows: but at last the holy Spirit was vexed from the soul; and the well-known Saviour was rejected, and they were enshrouded in darkness; and the power of sin and satan became triumphant. You have read of the man from whom one demon had been cast out; to whose soul, left unoccupied by its rightful lord, he returned with seven others more wicked than himself.—Even so it is, in the case of many who have darkened their early light and violated their early vows, and swept and garnished their bosoms for the entrance and abode of the “Legion” of intemperance.



## **PART III.**

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### **THE RESPONSIBILITY.**

**LUKE x. 36, 37.**

"Which now of these three thinkest thou, was neighbor to him that fell among the thieves? And he said, he that showed mercy on him. Then said Jesus unto him, Go and do thou likewise."

WE are left to imagine the rapid reasoning of priest and Levite, as they passed by a suffering son of Abraham and left him to perish in his blood. No doubt they thought, or tried to think, that he was not seriously wounded. Or they might have satisfied themselves with supposing, that amidst the multitude of travellers there would be some who could assist him more conveniently than they; and have made half a prayer, that some physician would pass along and bind up his wounds; or some man richer than themselves, who could better afford to pay the charges of charity. Or they might have thought, "the man is all but dead, and it is altogether needless for us to hinder ourselves on our way, to throw away the little which our scrip contains of provision for our journey, and by delay, to expose ourselves to be plundered and murdered by the robbers." With such excuses and self-deceivings, we

may suppose that they hurried away from the sight of his blood and the hearing of his groans; and by the time they had travelled a furlong or two, forgot their half-dead brother, and gave all their thoughts to the business of their own journey, or to more pleasing incidents of the road.

Our Saviour, however, teaches us that the true reason of their passing by a suffering brother, was the want of that kindness and compassion which they ought to have felt for an alien or an enemy; and he extorts from the selfish and self-excusing lawyer his commendation of the Samaritan, who when he came in sight of a Jew, whom he had been taught to hate and despise, overcame all prejudice, and all fear of loss and hindrance, and "had compassion on him, and went to him and bound up his wounds, pouring in oil and wine; and set him on his own beast, and brought him to an inn, and took care of him;" and after watching by his side all night, as we may suppose, on the morrow took out two pence and gave them to the host, saying, "Take care of him; and whatsoever thou spendest more, when I come again I will repay thee."—Admirable example! which even selfish and sinful men cannot forbear to approve; and which our Lord commands us to imitate. It was like his own compassion, coming to relieve our miseries and take away our sins, when there was no eye to pity and no arm to save. Let us hear his voice, "Go and do thou likewise."

The principle which this affecting narrative illustrates, and the command with which our Saviour closes it, ought to be adopted as our guide in view of all the miseries of our world. The principle becomes more and more important, as we meet cases of misery more and more seri-

ous. What claims must it have upon us, when we see, not the misery of one, but of multitudes, miserable in soul as well as body, and hastening to a miserable eternity : when, instead of one poor wounded man, lying alone in his blood, we see tens of thousands, with the marks in their bodies and their souls, that they have been smitten and wounded by the devil and their lusts, and when these robbers, instead of leaving the ground which they have strewed with our half-dead and dying brethren, are carrying on with never-ceasing cunning and cruelty their dreadful work.

This is just the spectacle presented to our eyes, in the prevailing and progressive intemperance of our land : in view of which I pray you to shun the guilt of the unfeeling priest and Levite, and to obey the Saviour, as he calls you to act the part of the GOOD SAMARITAN. To every one, without exception, HE says, GO AND DO THOU LIKEWISE. May his grace help our erring minds while we seek for right apprehensions, of

### III. The responsibility of every citizen in the work of prevention and reformation.

All hopeful attempts at reformation and prevention must proceed from a sense of responsibility ; and I shall esteem myself happy in making even a small contribution to this element of our local and national redemption. A sense of responsibility requires a conviction—Of the malignity of the evil—Of our own intimate and guilty connection with its causes, and—Of the possibility of retrieving and preventing it.

As to the first requisite : does any one doubt the enormous consumption of spirituous liquors, and their destruc-

tive influence upon the property, the health, the comfort, the moral character and the eternal welfare of a guilty multitude—of successive multitudes? The facts are too obvious to be either doubted or denied. But there is great danger, that partaking of the general stupor, we shall remain insensible of the heinousness of the vice of intemperance. We shall never feel a just sense of responsibility, until we esteem it, in all its shapes and sizes, with all its reasonings and self-excusings, amidst all the palliations with which a corrupt community alleviate it, as an awful crime—at variance with every principle of good morals, and as justly denounced by the righteous God, among the most abominable and damnable sins. Let us beware how we benumb our own moral sense, by thinking lightly of the drunkard's crime, or of his who has begun to be mighty in drinking strong drink. God has ranked them with idolaters, adulterers, abusers of themselves with mankind, thieves, revilers and extortioners.\* If His unperverted moral sense is our guide, we must feel as deeply afflicted with the prevalent intemperance, as if there were at this moment spread over the breadth of the whole country, and polluting every town and neighborhood, one, two, three, four hundred thousand adulterers or thieves. I fear that by its false pretences to administer to our wealth—by its self-excusings, our minds have become blinded to the malignity of the crime; and that we need to be urged to esteem it, as the unperverted moral sense of the community would esteem robbery, or theft, or adultery—as extensive and high-handed. We must esteem it thus, unless

\* 1 Cor. vi. 9. 10.

the moral sense of infinite purity is perverted; or unless His denunciations may be accommodated to the minds of a corrupted community. We must esteem it thus, unless it belies itself, in its clear and decisive exhibitions of malignity. Unless we may palliate and excuse a vice, which manifestly kills the body and demoralizes the soul, and fits it for the company and destiny of devils; which destroys the comfort of families, and disregards the health, and the life, and the eternal well-being of wife and children; which spreads the contagion of example with unremitting pains and with bitter success, and drinks and sings amidst the havoc. Unless we may palliate a vice which, more than any other, carries with it its daily punishments, its sufferings and its loathings; which is always forced to the very borders of repentance, and always tears itself away to plunge into deeper guilt—into more extended and various sin.

The second requisite of a sense of responsibility is, a conviction of *our own intimate and guilty connection with the causes.* Does any one doubt whether we have referred aright the corruption of the intemperate to those evil communications which pervade society? And who can say, in view only of those which have been mentioned, that he is guiltless?—that he has borne no part in producing the general ruin? If we have been guilty, we must repent.—Oh, it is not lamentation over the individual or public ruin, which is enough: the **TEMPERATE** must repent of their own guilt. We must recall our insensibility, which has made us indifferent and unheeding amidst the public calamity and sin; which has permitted us to circulate evil communications respecting the usefulness of what we

every day saw to be a killing poison: the timidity and negligence, and false shame, which have made us forbear reproof, both of the subjects and the abettors of the vice; or join approvingly even for once with guilty and dangerous practices: the selfishness which has inclined us to get our gains, or even our livelihood, by the profits of individual or public ruin: and the general perversion of our consciences, which has made us darkness and not light, amidst the public darkness; which has prevented our fasting, confession and prayer, and our earnest entrance upon the work of recovery. We must trace our own insensibility and negligence, our own evil communications and examples, to the intemperance which now prevails, and which time will speedily reveal.

Does any one imagine, that intemperance is a vice in which he has no participation? Ah, the most innocent is not entirely guiltless—cannot cast the whole blame upon the intemperate, or upon the more gross abettors of intemperance. I fear there is not one man in the community, who has not to bear a part of the heavy load of public guilt, and who needs not to say, “I am ashamed, and blush to lift up *my* face to thee, my God.” Can we not remember one, whose footsteps we may have turned into the path to ruin, or whom we may have speeded in his downward course? Is there none among all our lost acquaintances and friends, to whose fatal habit we have contributed by our own evil communications, or by the aid or allowance we have given to the evil communications of others?—by sinful compliance or sinful acquiescence? Is there no one, whom we have permitted to pass on, unwarned, unhindered?—whose first wanderings we did not watch—

whose discovered sins we did not reprove, and to whose corrupting soul we did not instantly, earnestly and prayerfully apply the salt of the gospel? Who of us will dare to say that we have turned no one's feet into the path to ruin—that we have speeded no one in his downward course?

Consider a single victim of your negligence or error, and weep over *your* guilt and his misery: see him now, in so few years, bereft of his property, idle, passionate and profane—a curse to his family and to society. Or look upon another, consumed by a drunkard's fever; or another, falling down dead with a drunkard's apoplexy, going prematurely to the world of despair; or another, chilled by the damps of night, with no intervening consciousness between the last self-murdering draught, and his sudden coming to the bar of God—his sudden discovery that he cannot inherit the kingdom of God. In either case, it may be but the issue of your neglect or evil communication. The knell of the drunkard's death, of the drunkard's funeral, if it is not attuned to the grief of surviving relatives for their own bereavement, is attuned to the bitter compunctions and sorrow of him who feels that the dead has gone, bearing the marks of his own guilt to God's tribunal.

Nor is this all which distresses an awakened conscience. When once we have uttered the evil communication; when by compliance or acquiescence we have given it currency, it is no longer in our power. It has gone forth among our acquaintance, afloat upon the whole surface of society, and may speed its way, the vehicle of unbounded corruption. Those whom we may have immediately cor-

rupted, become themselves the corrupters of others; perhaps more diligent, more active, more fearless, than we.—Our unguarded words, and examples now forgotten, may have passed from victim to victim; from a crowd of victims to a crowd of victims; until they may now be scattered over states and territories. The fire has been kindled, the wind has set in and it has been driven abroad, widening and extending its ravages beyond our control, beyond our observation; and will continue to destroy, after we who kindled it are removed from the earth.

If the most retired members of the community are compelled to view themselves as the instruments of corruption, what repentance is required of those whose evil communications have issued from stations of responsibility and influence. Our civil magistrates, both in the outposts and in the central positions of society—our clergy, our physicians, our numerous military officers—have occasion to enquire rigidly what they have done to corrupt the public morals, or what left undone, which might have prevented corruption: and on the discovery of injury proportionate in some degree to their opportunity of being a blessing to society, they are called upon, like Ezra, to cry out under the burden of public and private guilt, “Our iniquities are increased over our heads, and our trespass is grown up unto the heavens. I am ashamed and blush to lift up my face to thee, my God.” Or like Daniel, confessing his own sin and the sin of his people. “Oh Lord, to us belongeth confusion of face,” to our rulers, and our guides, and to our fathers, “because we have sinned against thee.”\* And let the response be voluntarily and

\* Daniel ix. 8.

humblly returned from all ranks and from every individual, "We have trespassed against our God."\* Then shall we beg to be forgiven for the past; and foreseeing the danger of future guilt and ruin, we shall tremble at the thought of the *least* instrumentality in the coming evil—the *least* neglect in attempting to prevent it.

The third requisite of a sense of responsibility is, a conviction *of the possibility of retrieving and preventing the evil*. The evil is so extended, so multiform, so firmly established in the usages of society, that it seems to baffle the efforts of any one individual, or of all the individuals, who in this matter, "tremble at the words of the God of Israel." Hence each one is in danger of remaining negligent, because the great mass of the community do not call him forth to unite in efforts which the public will evinces will be crowned with success. But let each one consider, that the cause applies itself by as many points of contact as there are individuals in the community, each of which acts with its own separate and individual pressure, as well as connects itself with the general pressure of the whole. We may have done more injury by the help of a guilty community; but we should have done much, if we alone had performed the work of evil communication: and on the other hand, though we might do more in the work of reformation and prevention, by the help of united millions, yet each one can do a little in his place; and for that little; is as truly responsible as he would be if he could move the nation. Let no one overlook the duty of his own private walk. Let him aspire to the commendation,

\* Ezra x. 2.

"he hath done what he could." Let the most retired and humble individual remember, that if his effort, feeble and single though it might be, should recover one drunkard, or preserve one unguarded kinsman or neighbor, he will be instrumental of a blessing beyond all human computation—which will abide and increase in eternity.

But this is not giving to individual responsibility its whole weight. Each individual, however humble his lot, however small his abilities, however few his opportunities, has a power of indefinite magnitude—the limits of which he can never tell until he has proved it by his utmost efforts. Not one of us knows, or can know, until he has adopted every just principle, every right communication, and made every effort, that he may not, himself, be the author of the reformation and security of his neighborhood, his town, his county, his state, his country. Not one of us has a right to say, that his own feeling of responsibility will not awaken and recover this whole nation. Who can say, but that his own right-doing and right-refraining in the case, will communicate an influence which will spread from heart to heart, through his own immediate neighborhood: that the next, that surrounding neighborhoods, will rejoice to be co-workers with him: that in the progress, some more gifted and with greater opportunities may receive the impulse and communicate it through larger and larger circles of influence, until all the wise and good shall conspire together; and that thus a beginning in the obscurest recess of society, may proceed rapidly and triumphantly to a nation's reformation. I do not know, you do not know, the very child does not know, with what success he may deposit the leaven of right principles, in

the most retired corner of a corrupt community. And he forgets the power of truth, the power of the redeeming and reforming gospel, who thinks that his own feebleness and nothingness can render that leaven powerless.

It is an apprehension of this possibility, which will throw upon the individual mind the weight of the nation's transgressions—the weight of responsibility for the whole evil which threatens to prevail in years to come. This is the way to bring the burden and the duty upon each one's self, instead of wasting time and strength, and opportunity and conscience, in modest deference to men of other situations, of more opportunity, of greater gifts. The poor Jew lies at *your* feet, and you must not stop and look hither and thither to see if help be coming from his brethren according to the flesh; or cry out to yonder priest and Levite, who have passed him by. He lies at *your* feet, and be you Samaritan or Jew, be you rich or poor, be you at leisure or in haste, you must not, cannot leave him. Nay, hundreds of thousands are perishing over the breadth of the land, and hastening to perish. *And who is their neighbor?* He is their neighbor, however obscure or poor, whose heart prompts him to the work of mercy—who begins with all his means, and pursues with all his might, the work of general recovery.

But ours is not a community in which any individual need imagine, that the influence demanded must proceed from one, or a few minds only. Whoever now becomes an earnest and active instrument, is but partaking of an influence which has already been exerted, and may better conceive himself as one among thousands, already perhaps more earnest and more active than himself; and in

the midst of a community ready to receive a righteous influence. Let the principle of a just responsibility be circulated amidst the enlightened Christianity of a country like this, and there must be expected to arise immediately a whole army, "with spiritual weapons, and mighty through God to the pulling down of the strong holds" of intemperance. There are hundreds in this one town, who may be expected to feel their personal responsibility, and to act with the most rigid conscientiousness: there are thousands in the county of Saratoga: there are tens of thousands in the state, and hundreds of thousands in the nation. Here, notwithstanding our guilty consent to the prevailing evil, there is capacity to discern, there is conscience to check, there are hearts to impel; and so intimate is our intercourse, as to furnish the fairest opportunity for rapid and extensive influence. Let conscientious and Christian men be convinced of the malignity of the vice, of their own guilty connection with its causes, and the possibility of reformation and prevention, and they will feel a restless responsibility and burn with intense desire for exertion and success: and then the mountain will be removed and cast into the depths of the sea.

But we must recall ourselves from these pleasing anticipations, to the consideration of our own individual duty in society as it is.

1. The first thing required of every conscientious individual is, *a candid, careful and continued enquiry* into the means which he ought to employ or patronise. It is not permitted to any man, in the midst of a destroying plague, to be idle, and say, "I know not what to do." Each one is bound to search and learn what he ought to do; and to

this end, he must make a candid, careful and continued enquiry. It must be candid; or it will be perverted by his fear of reproach, or of loss, or by his love of favor or of gain. It must be careful; or amidst the conflict of interested or mistaken views, he will never discover the truth. It must be continued; for each little that he learns will open new fields of enquiry and of duty; and the only pause which a conscientious man will find, will be when throughout the enlarged and enlarging circle of his influence the people are universally temperate. The success of the temperate would be ensured, if they would thoroughly comply with this direction. Oh for enquiry, careful, candid and continued; for restless, ceaseless enquiry for the means which every temperate man ought to employ or patronise.

2. Allied to this is another obvious but all-important direction. *Let every device be formed, and every means be used, with prayer.* I mention this, which applies alike to every enquiry and every duty, because there is danger of a practical neglect of it in the midst of our earnestness; and because to forget it, is fatal to our enterprise. A want of active dependance on the help of God, is sufficient to vitiate and defeat any of our measures. Such sinful and fallible beings as we are, need not expect, unless they seek the divine aid, that candor, wisdom, self-denial, and unyielding perseverance, which he needs, who, even in the smallest sphere, is the patron of reformation. Nay rather, I know not how such sinful and fallible beings will otherwise avoid that indifference, that neglect, that self-interest, which will prevent the devising of judicious measures; and the steady, patient, persevering execution of them;

and will even make the temperate themselves, the abettors and the patrons of intemperance.

I mean not to intimate that no other agency will be employed in this work, but that of devout and praying men; but that I despair of any successful movement of society, either at large or in its smaller departments, where the machinery is not set in motion and preserved in action by the power of prayer. Nothing else will give sufficient impulse to overcome the resistance which obstructs the motion of the machinery of reformation, and keep it steady in its revolution, but the conscientious and benevolent zeal which is procured by prayer.

3. A third obvious direction is, *let each and every individual exert himself to promote an intellectual and religious condition of society.* Let us suppose the case, just suited to our American community, in the enjoyment of that general comfort and education, which an impartial Christianity has given to us, first, in these latter days. Suppose that in the good and respectable citizens of such a community, a love for literature and science were to be excited: suppose that reading, and study, and reflection, and intelligent conversation, should come to be considered as the means of rest, and relaxation, and amusement, in the intervals of a busy and laborious life. Suppose there should be the endeavor to prepare the mind for every domestic and social duty, and every rational enjoyment; and that a new race of citizens should rise up, with active, intelligent, and highly cultivated minds, a blessing and an ornament to our country. Suppose even that this spirit should be awakened and prevalent, at first, only among those who now are respectable and worthy citizens; and

that they, by their example and urgency, and arguments, should attempt to spread around them every where, habits of reading and thinking, and profitable conversation. I say, suppose this; and do you think that young and middle-aged men, would herd together at those places of resort, where jests and stories, and scandal and idle laughing pass away the time, and treating and drinking supply the lack both of thought and affection? Do you think that the vulgar chit-chat, the coarse and indecent mirth, the idealess talk, which prevails at the scenes of temptation; or that the noisy brawl which disgraces the evening, especially of our town-meeting, election and military days, could interest intelligent and improving young men, and retain them from their mental feast? I wonder, for instance, whether from such a town as we have been supposing, there could be gathered on the evening of a town meeting, as many as fifty or a hundred people to stand about the door of the bar-room, and amuse and corrupt themselves with the miserable wit and horrid oaths of a reeling, staggering drunkard? Do you think that the ver-y scrapings of such a town would furnish the numbers who cluster on the evening of our public days, to drink and to make a laughing-stock of the drunken—to defile or grieve a virtuous neighborhood with their loud laughing and hooting, at the vulgarity and folly of drunken wickedness?

Or do you think, in such an improved state of society as I have been supposing, that children and youth would be left at liberty to mingle in these corrupting scenes, or even to look upon them? Oh, in such a civilized and Christian community, I wonder whence they come, whose

shrill voices tell their years, as they mingle with the coarser tones of adult merriment and profanity, on these disgraceful evenings? Do they come from under the protecting wing of watchful and sensible parents? Do they come from the pleasant books, the improving conversation, the careful teaching of parents, who employ their own hours of leisure in reading and thinking, and profitable conversation? Ah, habits of reading and thought, and profitable conversation, would prevent the influence, if not the occurrence, of those scenes; would prevent the early acquaintance of children with these sad examples, and that dulness and stupor of conscience which the young acquire while they are amused with sin.

But it is to *a more religious condition of society*, that we should mainly look as the great remedy and safeguard against intemperance. I am well persuaded that to undervalue this, is the surest way to provoke God to leave us to the insufficiency of mere human devisings; and that it is amidst general, earnest and successful efforts to promote in a community a deep sense of religion, that the causes of intemperance become dormant, and the motives to temperance active and prevailing; and that even drunkenness is awed into partial or entire reformation. And on the other hand, it is when religion languishes, when the professed friends of Christ forget their first love and have only a name to live, that even the church becomes defiled with the scholars, if not the adepts of intemperance; that the circles of the treaters and treated are numerous and destructive; and that society becomes spotted all over with the leprosy of drunkenness. Oh, if we would adopt the most successful, the most speedy measures for refor-

mation and prevention, we must pray and labor earnestly and constantly for the influence of the gospel, in our families, our neighborhoods, our town, our country. Every real conversion tends to the security of one individual, and of all with whom he has intercourse; and earnest, faithful and prayerful efforts for the success of the gospel, place society in that orderly, regular and well-employed condition, which gives no scope to the causes of intemperance. The meetings of prayer and religious instruction, which impress the conscience with a sense of responsibility at a future judgment—the care for the young which is exerted in sabbath schools and bible classes—the solemnity which reigns in the public acts of religion on the holy Sabbath—and the appearance of successive companies of those who openly give themselves to God—all tend to hold a community in solemn awe of the presence and majesty of their future judge; and to bring from the realities of futurity, an influence which shall cause the kingdom of God to adorn a human community with the grace and glory of heaven. Who can doubt that when these influences come, instead of those gatherings of the people, which are marked by foolish and sinful mirth, that the causes of intemperance will be dormant, or annihilated, and the motives to temperance active and prevailing? Oh, if those seasons of revival which have occasionally occurred in this community for a few months, could have prevailed for years without our absolute and awful declensions, intemperance would have disappeared before that true coming of the kingdom of heaven, to adorn and bless our pleasant places, our goodly heritage.

4. Every individual is required *to avoid all the causes of*

*intemperance; and to adopt and promote all possible measures of prevention and reformation.* This is the field into which each one is called to enter under the guidance of unerring wisdom, by the first and second directions. Not only is enquiry demanded; but the results of enquiry must be brought immediately into practice. If there ever was a time in which good citizens might neglect investigation, or action, that time has passed away. The enterprise of recovery is fairly set on foot. The call for repentance and reformation is gone forth; and whoever "trembleth at the words of the God of Israel," must say to those who utter it, "We also will be with you." The call made many years ago, has never ceased entirely to be repeated; but of late, many who heard it, have spoken one to another, and mingled over the public transgression their mutual sorrow and repentance, and *their mutual vows.* THE AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE, may now be hailed as the organ of public repentance and reformation; to which all ought to reply, as in substance many individuals and public bodies have already done—"Arise, for this matter belongeth unto thee; we also will be with thee: be of good courage and do it."

First of all, our own individual practice must be governed by such principles, as to hazard neither our own eventual intemperance, nor the eventual intemperance of others. In the present perverted condition of society, I am decidedly in favor of their plan, who resolve on *entire abstinence* from spirituous liquors.\* The plain reasons on

\* Or who, if they reserve the medical use, intend by this, only the use as a solvent, in which ardent spirits are the medium of exhibition, and not the medicine itself: and as an extra stimulant, as in those cases of fever in which the patient is the mere passive recipient.

which this resolution is founded are, either that they have no beneficial uses at all; or that there are substitutes which are infinitely less liable to abuse; or that their beneficial uses are so exceedingly small, as to be unworthy to be retained, at the hazard of retaining with them their ruinous abuses. I can conceive no other mode of individual security. The man who drinks when he is fatigued or feeble, twenty times a year, a single spoonful, is in some danger of increasing his dose, or multiplying its occasions; for he is, at so long a distance from intemperance, that he may do both, and be at a long distance still: and he may again, and again, still keeping, as he thinks, without the circle of danger; until he may have gone within it, irrecoverably lost. Neither can I conceive any other mode of avoiding the danger of corrupting others. Even if the most sparing and infrequent drinker of ardent spirits, passes securely to his grave, it is not certain that he has avoided corrupting a thousand, whom he has encouraged to drink by his example—his blameless, safe example!

But there is another and a most important reason for approving of entire abstinence. It is the only probable mode of doing away extensively, the opinion of the usefulness of spirituous liquors. I know we have sufficient medical testimony against the justness of this opinion; and that experiments are not wanting to prove, that men may be healthy, vigorous and cheerful without them. Facts have been on record for years, and new facts are constantly published to the same effect.\* But we need the experiment on an ex-

\* See the Address of the Fairfield County Association, published in 1812, and publications of the American Tract Society; in which are recorded experiments made in the most extreme circumstances, which issued in favor of abstinence. It is well known to those who read the current intelligence of

tended scale, which shall prove their uselessness beyond dispute, and to every section of the community. Nothing can be conceived so favorable to the recovery of the state and the nation, as the fact of some hundred householders, in every town, healthy, vigorous, cheerful and laborious, without the least use—without even the temperate use of ardent spirits.\* This would be proof positive against their usefulness, and more powerful in favor of temperance than all other arguments and efforts. It may be thought that partial abstinence, that the most rigid temperance, would furnish a testimony of equal value and influence. But this is impossible. Those who drink at all, do unavoidably give their sanction to the undue estimation of spirituous liquors; and unavoidably withhold the testimony which a successful abstinence would bear against it. To have abstained entirely, without injury and

the day, that the experiment in the harvest field is never unsuccessful; or in any other severe labors in the hottest, wettest, coldest seasons of the year.—A few years ago, one at least of the contractors on the Northern Canal wrought through the heat of summer, with a large number of laborers, without any use of spirits; and all sustained their toil uncommonly well. The experiments made of late upon intemperate convicts, in several of our state-prisons, is decisive in a case generally esteemed the most in need of the medicinal use—viz: the disease of intemperance itself. Various medical societies, have borne decided testimonies, the year past, against the prevailing uses of ardent spirits.

\* I am happy to be able to illustrate this mode of influence, as well as to repeat the convincing testimony, in the following account, which I have met with in the progress of this work through the press. "A large number of the citizens of Lyme, N. H. abstained entirely from the use of ardent spirits, during the whole of the year 1827, and many others used but little.—In consequence of pursuing this course, the quantity of spirits consumed in this town was reduced one-half, and upwards of 1500 dollars were saved to the inhabitants. The quantity consumed in 1826, was 6000 gallons—in 1827, less than 3000 gallons." "It is believed," says the society in Lyme for the Promotion of Temperance, "that no person has suffered in his bodily or mental health by this reformation. Those who have abstained wholly, have exposed themselves to the cold, heat and wet, as much as others, without the least harm. No man has been sick, or taken cold, or fainted, or tired out in labor, in consequence of his temperance." Let such an experiment be tried in every town, or even in one town in every county, and the cause of temperance would be soon triumphant.

in good health, is the best of all testimony; and when it comes from great numbers, in various conditions of society, and from many and scattered places, it will convince, and will change the practices of all but those who are already intemperate. If fifty thousand householders, in this state, would run the hazard (I cannot forbear smiling while I call it hazard) of the experiment of entire abstinence, and should show themselves to their townsmen and acquaintance, as healthy, vigorous, industrious and cheerful as before, they would produce soon, a general and firm conviction; such as no other process can produce. Amid the light which would then blaze forth, the evil communications of the temperate would be abandoned, and their ruinous effects arrested. The good to be effected by an abstinence, which on the part of the temperate can require no self-denial, and which upon trial has been found safe and useful, is immense. Is it possible that the descendants of the patriots who abstained from tea, as a means of securing the civil rights of their country, will not be persuaded to abjure ardent spirits, as a means of delivering our present and future country from the basest and most ruinous slavery which a nation can endure?

If as individuals we entirely abstain, it follows of course, that we cannot co-operate with the causes employed and permitted by the temperate. The rule which we adopt for ourselves, must be applied in the whole extent of our intercourse with others. We must neither offer, nor give, nor sell, nor manufacture, on broader principles than we adopt in our own personal case. Those who adopt the principle of abstinence, can of course have

no part nor lot in the production or multifarious distribution of ardent spirits.

Let none, however, think, that if they decline the obligation of entire abstinence, they are of course at liberty to give, or sell, or manufacture, on any scale which may suit their convenience or profit. If they refuse the just preliminary, they are not on that account absolved from the necessary consequent. Besides, they also, are under the obligation of consistency, if they adopt the principle of a rigidly temperate use. Rigid and careful temperance, carried through the community, would not consume more than the one-thousandth part of the present quantities.—Of course, the temperate ought to forbear the provision and distribution, until nine hundred and ninety-nine parts of the present quantities fail. Consistency requires even of temperate consumers, that they should abstain from all the distribution which is on a larger scale than their own cautious practice; and that for a long while to come, they should have no part in its production, and none in its indiscriminate sale. In truth, however, all ought to adopt the right principle, and carry it forth into all their intercourse and business—all ought to avoid the manifest causes of intemperance.

Many, however, continue to employ the manifest causes of intemperance, because they do not see how they can refrain without inconvenience and reproach. We shall not be able to gather our crops, or raise our buildings, &c. Or if we are, we shall not escape the reproaches of our neighbors. The following anecdote furnishes the proper answer to this self-excusing. A carpenter proposed to his employer, who he knew would furnish no spirits for rais-

ing his building, to raise it for him for a certain sum. It was a contrivance of the friendly carpenter to furnish liquor for the raising, and at the same time to give the conscience of his employer a loophole of retreat. The employer wished no means of escape from his duty, and refused the offer. Well, said the carpenter, then you will never get your building raised. Then, replied the employer, my timbers must lie; for spirituous liquors must not be provided. However, I will try what can be done. The day before the raising he started to obtain hands. To the first invited, he said, I shall furnish no spirits, nothing stronger than water. He replied, I will come myself just as readily; *but you will never get your building raised.* The second replied to the same communication, the third, and indeed every man to the very last, I will come just as readily; *but you will never get your building raised.* The time of trial, however, came, and every man was on the spot according to his promise, and contrary to every one's expectation concerning others. The building was raised: the proprietor avoided the guilt of evil communication, and every man returned sober and satisfied. This is the way to abstain from the causes of intemperance; to have a conscience; and to keep it void of offence towards God and man, whether the building be raised or not. Go and do thou likewise.

But many have more serious grounds for continuing to employ or abet the manifest causes of intemperance.—Their very livelihood perhaps; at least their wealth, depends upon doing so. This is the case especially with the sellers and the manufacturers. It were sufficient to point a conscientious mind to the example of our blessed Saviour;

when hungry in the wilderness, he replied to the tempter, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."— We must avoid being instrumental in the corruption of others, even though we should thus cast ourselves hungry into a desolate wilderness. It may be, that when we have done so, the angels will come and minister unto us. It might also be sufficient to reply, that the same apology might be made for continuing in any employment, even of the most aggravated wickedness. Counterfeitors and slave-dealers, for instance, are already in lucrative employments, and without apparent resources if they should relinquish them. Yet they may not, on that account, remain one moment longer in their wickedness; but ought, in obedience to God, to cast themselves on his kind providence.

But the argument which justifies the business assumes another form, which perhaps has more influence upon the multitudes of worthy citizens concerned in it, than any other. "My relinquishment of the business will answer no purpose. Ten thousand others will remain in it; and even the vacancy which I might make would be immediately filled. I may therefore as well live, or acquire property by it, as any one else." But does any one think, that the readiness of others to occupy his place, or that the number of cotemporary villains, could form for him an apology for remaining in any illegal or infamous employment? The counterfeiter, here also, might borrow an argument from good and respectable citizens; for if he repents and retires, some other will perhaps be drawn in to occupy his place; while the crime and the evil of counterfeiting will experience no sensible diminution. Indeed, the

argument in this case would be much more powerful; for such is the character of these desperate men, as to leave little hope that any good influence would be felt from the example of one penitent.\* Whereas, in the case of the dealers in spirituous liquors, there is such a prevalence of good sense and moral principle, as encourages the hope of the extensive influence of every good example. In them, I trust, for the most part, we have not to lament the absence of right principle; but the failure of applying it to this particular subject. They therefore do not deserve a peculiar reproach; but the whole people who have so extensively and so long, called "evil, good, and good, evil, put darkness for light, and light for darkness."\*\*

But patriotism objects to arresting so important a means of the wealth of the country. We every where hear the importance of the market which is opened at the distilleries, for coarse grains. To this argument no other answer ought to be required, in a Christian community, than this, that we must never do evil that good may come.— There is, however, no more obvious principle in political economy than this, that the wealth of a country cannot be really promoted by any means which increases idleness, improvidence and vice. The evil produced, the poverty produced by the consumption of ardent spirits, is more than enough to balance the benefit which the whole community derives from the market thus furnished for the ordinary products of the soil. The individual advantage to the farmer, is not to be certainly affirmed. He

\* The above discussion is comparative only. For an absolute and extended argument on the immorality of the traffic, see sermons 4 and 5, of Sermons on Intemperance, by Lyman Beecher, D. D.—a work, worthy of universal attention.

finds an immediate advantage in the sale of his coarse grains; but is presently burdened with losses, in connection with the general abuse, which cancel his supposed profits. When he has paid his portion for the support of the poor, who owe their poverty to intemperance; when he has borne the burden of sustaining his own relatives, whom intemperance has directly or indirectly cast upon his hands; when he has furnished money for the revels of his own children, and borne the loss of their idleness or improvidence, or vice; when he has paid the whole bill for ardent spirits, which his business has required; if he will sum the whole, he may find that he has made no real gain in consequence of the market furnished by distillation; as certainly he has not, if his own habits have become bad, and he is wasting away his own property.—The individual advantage is apparent, rather than real; and of course, the public loss and injury has nothing to balance it in individual prosperity, nor in the prosperity of the mass of the population. This market might far better be closed, even if no other should be opened in its stead. But this need not be supposed. If the thirty millions of dollars, which it has been calculated are now expended annually upon ardent spirits, were to be suddenly withdrawn from their present appropriation, it would undoubtedly produce an immediate evil to the farming and to many other interests. But the evil would be temporary.—Soon the whole thirty millions of dollars would be expended upon the necessities and comforts of life; variously indeed, but in such regularity and constancy as to foster various branches of national industry. Its new expenditure would give a new impulse to various mechanic

arts, required in rearing comfortable abodes, and in repairing those which are going to decay: in furnishing the implements and furniture for comfortable housekeeping; in apparel, in books, in implements of labor and means of conveyance; in short, in whatever is fitted to bless or adorn life. The number of artisans of every sort would become proportionally increased, and would either consume the surplus products of the soil, or demand them in some form of raw material in such abundance as might compensate for the closing the market which the distilleries now open: and the same 30,000,000 might maintain its healthful circulation through a temperate community. Patriotism need not fear to unite with religion in the extinction of intemperance.\* Godliness hath the unbroken promise of the life that now is: no individual, no nation, need to fear that the pledge will be broken.

But it is not enough to avoid the causes of intemperance—we must adopt and promote all possible measures of prevention and reformation. No doubt, if we ask wisdom of God, he will supply our lack; and will assist the honest and careful enquirer in the discovery of his duty.

It is obvious, that there is required more brotherly kind-

\* It is impossible in this place to avoid noticing the recommendation of "a further protection to the domestic spirits distilled from grain in the United States," by the Committee of Congress on Manufactures. The committee in recommending an increased duty of ten cents a gallon upon all foreign spirits imported into the country, of course do not design to increase, nor do we know that such a duty would increase, the whole consumption of ardent spirits. What we regret is, the opinion expressed that the patronage of the whiskey manufacture is a patronage of the "industry and substantial interests of the country!" If legislation touches this subject at all, we earnestly desire that it may be in consistency with the true maxims of political economy; and with clear marks of its shame and abhorrence at the enormous quantities of ardent spirits, which our country consumes; and with an open and avowed willingness to run any hazards in any right measures to expel the tyrant.

ness and fidelity in meeting the earlier stages of intemperance. If the minds of the temperate were alive to the enormity of the evil, they would necessarily discover its early symptoms, and make more seasonable efforts to recover the intemperate. A general care on this subject would undoubtedly reclaim many: but it would operate most by prevention. Amidst so many watchful eyes, as each would perceive around him, a more active fear would prevail of tampering with the causes and of exhibiting the first symptoms of intemperance: and thus multitudes, especially of the young, would be prevented from trifling on the borders and meeting the intemperate on the outskirts of the vice.

The principal field for effort, however, is with the temperate: with those I mean who have acquired no habit of drinking ardent spirits. Earnest, steady and persevering efforts are required to spread right principles and right practices in society. This is the work to which every individual is called, whatever may be his condition, office or relations. It is the action of multitudes of individuals which will give to right and safe principles the power of an all-pervading leaven, through the whole mass of society. The most important of all the efforts which can be made, is to persuade all within the circles of our influence to adopt the only sure and certain preventive—*entire abstinence*. It is not enough that any one adopts it for himself, and gives it the sanction of his example: he must recommend it, advocate it, give weighty and commanding reasons for its adoption, as the only security for individual temperance—the only safeguard of our country. This effort will be useful, not only to those who yield to kind

and Christian persuasion; but it will moderate and check the use of spiritous liquors in those who do not. The more numerous and the more diligent the advocates of abstinence become, the less will spiritous liquors be esteemed, and the more will their use decline in all the respectable portions of the community.

It is to be hoped, that in the progress of public sentiment, some more efficacious principle of church discipline may be discovered and adopted. As the matter now is, a man may remain in good and regular standing, even after he is denounced by common fame as a hard drinker. Perhaps in no case, has the hand of Christian fellowship been withdrawn until there were overwhelming evidence of absolute drunkenness. If expulsive discipline cannot, yet, reach the case earlier, the call is so much the more important for every pastoral, official and brotherly act, which the most earnest Christian love can suggest. When the corruption of the public mind is so far purified, that none of the temperate worthies of the church are frequent or regular drinkers of ardent spirits, it may be easy to adopt some principle of church government, which will deliver us from the reproach which may be justly applied to most of the churches in our land, that we retain hard drinkers in our communion.

It is curious to note the anomalous condition of the vice of intemperance in its full dimensions, as it appears constantly in civil society. The man who injures the individual and the common interest, by stealing a dollar, has no mode but concealment of escaping the vengeance of the law: while the laws against intemperance are for the most part a dead letter, though that crime injures the in-

terests of individuals and the public in immense pecuniary sums, besides producing individual and public evils which can have no pecuniary measure. Whatever our statutes permit, or require to be done, in compelling the drunkard to industry, in securing his property from destruction and in punishing his crime, should be done. I know the statutes touch the case with so light a hand, as to give to any legal prosecution the air of mockery; yet the pursuit of every case of obvious drunkenness with a lash of straw, would mark the abhorrence of the public mind and preserve the body politic from being the apparent friend of vice. Thus might be erected a beacon of warning, if useless to the shameless and the lost; seen from far with awe and apprehension by the advancing crowds of the young and unwaried.

I doubt not, that when this subject comes to be studied with the intenseness which it demands, and of which there are examples in the history of ancient and modern legislation, that more efficient laws will be devised and enacted for the prevention, suppression and punishment of the vice. If the legislators of the country are not yet prepared to enact, or their constituents to approve, the dictates of moral and political wisdom; yet let wisdom devise, and in the highest places of the land propose and plead for enactment. Oh for some master spirit, to arise, and plead in the halls of legislation—to anticipate the lights of another generation: for some WILBERFORCE, anticipating the wisdom and the moral sense of futurity—to arise, and plead, and awaken the living public—and to become the author of the abolition of the deepest slavery which enthralts mankind.

In conclusion, we must pursue the work of recovery with *hope of success*. I will not admit, after all that I have said, that even the drunkard is incurable. Christian effort, even now, does not always fail. Not long since a drunkard awoke in the night, and found himself by the road side, with a Bible in one pocket and a bottle of brandy in the other. He said to himself, "It will not do to carry both home together; and I do not know which to throw away. If I throw away the Bible I shall die a drunkard, and the devil has me. If I throw away the bottle, I give the lot to God Almighty, and I may die a good man." He paused, and gave himself up to the conflict between conscience and appetite. Often did he raise his hand to throw away the Bible. At last conscience prevailed, and he raised his hand with the bottle and dashed it against a tree. He reached home at the dawn of day, called his family together, and told them what he had done and what he was resolved to do. The morning was spent in reading his new book with his family; and late on this very morning they all kneeled down to offer to God their first united prayer. The trembling voice and broken expressions of the father, as they bore his confessions and petitions and vows to heaven, went up mingled with the tears of his children and the loud weeping of his broken-hearted wife. This man, says the narrator, is now a humble, active Christian, exemplary in his morals: the Lord is crowning his temporal affairs with a blessing; and a family lately wretched, are now truly blessed.

But whatever may be thought of the intemperate, surely we have no reason to be hopeless of preserving the temperate. Here, we have not to wash white the Ethiopian's

skin or to change the leopard's spots, nor to teach the lessons of temperance to those who are accustomed to indulgence. We have indeed corrupting principles and practices to annul: but we have tried and triumphant means. We inhabit a Christian land, overspread with sincere and faithful followers of Christ; all capable of discerning and of advocating in smaller or larger circles the principles of Christian conduct: we have a host of patriotic citizens anxious for their country's welfare: we have the press to circulate our principles and spread the knowledge of our progress; and the pulpit, from which millions are accustomed to receive with attention a just application of the word of God to the vices of society; and we have the *word of God* sent forth by an exalted Prince and Saviour.

Yes: we will hope for success. Soon the awful character and extensive prevalence of this vice *will* be perceived; and a feeling of responsibility will leaven the whole land. Soon thousands and other thousands of families will join those who have ceased to honor the poison by the customs of their hospitality. Soon many a store will forbear to cherish its gains by the demoralizing dram, or by selling temptation to the sober and drunkenness to the drunken; and many a tavern will find its interest and its duty in keeping no hall of intemperance. Soon the harvest fields will be gathered, without bringing from the distillery the poisoned mercies of the former year; and the toiling laborer forsake his bottle with its coarse and noisy mirth: and soon, the outlets being stopped, even the interested and selfish will join with the conscientious, in refusing to pour torrents into the reservoirs of intemperance. Nay: we are looking for a time, when drunkenness will

be as much abhorred as theft: when the intemperate shall be able to find neither store nor tavern, which could be tempted by half a kingdom to administer to his ruin: until if he would drink, he should be compelled to make a long and tiresome pilgrimage in search of some polluted spot, degraded as the rendezvous and the lazarus-house of drunkards: until rather he should be able to find no where amidst the high moral sense of society such a vale of perdition: until if he would drink, he should be compelled to dig the earth for the material, and slunk into some lurking place among the rocks, kindle his own fire and distil his own drams.

But another hope cheers us as we look forward upon futurity. This hindrance being removed—this mountain being cast into the depths of the sea—the scholars and the abettors of intemperance will be open to the lessons of the gospel. The gospel will run and be glorified, and our land will be a mountain of holiness and a habitation of righteousness;—while with warmer zeal, with larger means and a host of messengers, we shall spread rapidly among all nations the word of life; and shall hear returning on the gales from every land, the voice of consent to the messengers of heaven; saying, “Come and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.”

The millions of immortal beings who now overspread our own land, and whom we see coming up in near or distant futurity, to cover again and again the country in which our bodies will soon moulder away, and the millions, of other countries, who are waiting upon the Chris-

tian efforts of this, call with united voice upon patriotism and piety to stop the fountains of desolation and ruin, and to remove the obstructions which hinder the flow of the waters of salvation. The Saviour whom we serve, calls upon us to level the mountains, and raise the valleys, and to make for him a pathway in the desert: and anticipating for our sakes the scenery of the judgment day, presents before our eyes the ranks of thousands and millions of the redeemed, preserved and saved from death by our immediate care or remoter influence; and sends in sweetest accents to our ear the words of approval, which fidelity will make our own, at the breaking up of the last great assembly: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, For I was a stranger, and ye took me in: I was naked, and ye clothed me: I was in prison, and ye came unto me. For inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."



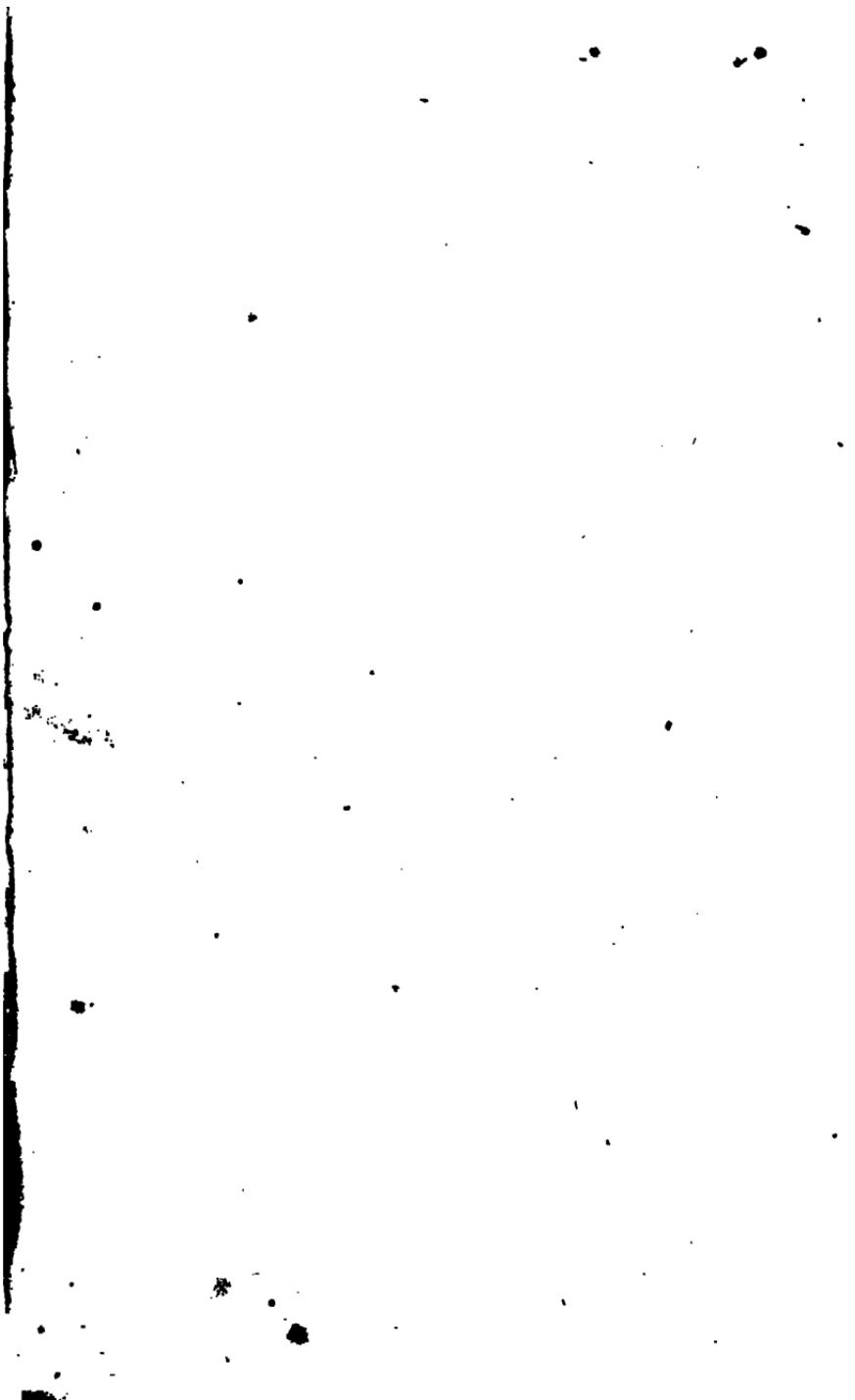








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